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PREFATORY NOTE.

THE present volume is in the main a compilation based upon "Presbyterian Forms of Service," issued by the Devotional Service Association in connection with the United Presbyterian Church in 1891 (Revised Edition, 1899), and "A New Directory for the Public Worship of God," issued by the Public Worship Association in connection with the Free Church of Scotland in 1898.

These volumes, as their respective titles suggest, represented somewhat different aims, the former providing complete Devotional Services, which the Minister might use as a basis on which to model his own; while the purpose of the latter was rather to furnish material and direction. The attempt is here made to combine these methods of devotional aid, in the belief that the assistance desired will be thus most acceptably and effectively supplied.

September 1909.

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Imagination, sense of beauty decays soonest, about fifty, often. Therefore it is suggested that ministers over the dead line, when they loose this, cease to try to put their thought in beautiful form etc.

In a period of time, plan to go over the great realities, in voicing the needs of people. Do not try to do it all at once. Dia Hoyt.

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Part I.

ORDINARY PUBLIC WORSHIP.

ORDER OF MORNING SERVICE.

1. Sentences of Scripture.
2. Prayer of Invocation.
3. Praise.
4. Prayer of Thanksgiving:
   Confession:
   Supplication.
5. Reading from the Old Testament.
6. Praise.
7. Reading from the New Testament.
8. Praise.
9. Prayer of Intercession:
   Lord's Prayer.
10. Praise.
11. Prayer for Illumination.
12. Discourse.
13. Prayer.
14. Praise.
15. Benediction.

NOTE.

The main variation in the practice of our churches is in the place given to the Prayer of Thanksgiving. It is felt by some that the thought which should be uppermost in our minds when we approach God is that of our unworthiness and sin, and that therefore we should begin the main prayer of the morning with Confession. By others again it is felt that the leading thought in a Christian heart should be that of Thanksgiving for God's abounding mercy, and that to begin with this will give a colour of joy to the whole service. Where Confession is placed first, Thanksgiving will perhaps more naturally be placed before Intercession in No. 9.

The Collection or Offertory may be made between Nos. 9 and 10.

ORDER OF AFTERNOON OR EVENING SERVICE.

1. Praise.
2. Prayer.
3. Praise.
4. Reading from Holy Scripture.
5. Praise.
6. Prayer.
7. Discourse.
8. Prayer.
9. Praise.
10. Benediction.

NOTE.

This should be in some respects of a different character from the Morning Service. It should be shorter, and more of a unity. The Collection or Offertory may be made between Nos. 5 and 6.

INTRODUCTORY SCRIPTURE SENTENCES.

Sentences may be taken from one or more of the sections as shall seem suitable.

I. Invitations to Worship.

1. Give unto the Lord the glory due unto His name: bring an offering and come before Him: worship the Lord in the beauty of holiness.

2. O magnify the Lord with me, and let us exalt His name together.

3. Offer unto God thanksgiving; and pay thy vows unto the Most High.

4. Cast thy burden upon the Lord, and He shall sustain thee.

5. O come, let us worship and bow down: let us kneel before the Lord our Maker.

6. Exalt ye the Lord our God, and worship at His footstool; for He is holy.

7. Serve the Lord with gladness; come before His presence with singing. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.

8. O give thanks unto the Lord; for He is good: for His mercy endureth for ever.

9. Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

10. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price.

11. Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens.

12. Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.

13. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

14. In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God.

15. Draw nigh to God, and He will draw nigh to you.

II. The God we Worship.

1. God is our Refuge and Strength, a very present help in trouble.

2. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.

3. Blessed be God, which hath not turned away my prayer, nor His mercy from me.

4. Who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

5. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . Like as a father pitieth his children, so the Lord pitieth them that fear Him.

6. The Lord is gracious, and full of compassion. He will ever be mindful of His covenant.

7. The Lord is good unto them that wait for Him, to the soul that seeketh Him.

8. God is a Spirit: and they that worship Him must worship Him in spirit and in truth: for the Father seeketh such to worship Him.

9. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things.

10. The same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

11. We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

12. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee.

13. Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

III. The Spirit of Worship.

1. The Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified.

2. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

3. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.

4. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.

5. Behold, how good and how pleasant it is for brethren to dwell together in unity.

6. Wherewith shall I come before the Lord, and bow myself before the high God? . . . He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

7. The Lord is in His holy temple: let all the earth keep silence before Him.

8. What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

9. Jesus saith, I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by Me.

10. Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

11. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

12. Be filled with the Spirit; speaking to yourselves

in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

IV. Encouragements to Worship.

1. In all places where I record My name I will come unto thee, and I will bless thee.

2. Them that honour Me I will honour.

3. If My people which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin.

4. Mine eyes shall be open, and Mine ears attent unto the prayer that is made in this place.

5. Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy.

6. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

7. Though the Lord be high, yet hath He respect unto the lowly.

8. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

9. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

10. Therefore will the Lord wait that He may be gracious unto you, and therefore will he be exalted, that He may have mercy upon you; for the Lord is a God of judgment: blessed are all they that wait for Him.

11. They that wait upon the Lord shall renew their strength.

12. Every one that keepeth the sabbath from polluting it, and taketh hold of My covenant; even them will I

bring to My holy mountain, and make them joyful in My house of prayer.

13. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

14. I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil.

15. Ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me and find Me, when ye shall search for Me with all your heart.

16. They shall call upon My name, and I will hear them: I will say, It is My people; and they shall say, The Lord is my God.

17. Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

18. If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.

19. Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

V. The Beatitudes of Worship.

1. Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

2. Blessed are they that dwell in Thy house: they will be still praising Thee.

3. Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion.

4. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted.

5. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

6. Blessed are they that mourn: for they shall be comforted.

7. Blessed are the pure in heart: for they shall see God.

VI. The Heart's Response in Worship.

1. There be many that say, Who will shew us any good? Lord, lift Thou up the light of Thy countenance upon us.

2. My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up.

3. As for me, I will come into Thy house in the multitude of Thy mercy; and in Thy fear will I worship toward Thy holy temple.

4. I will wash mine hands in innocency: so will I compass Thine altar, O God.

5. When Thou saidst, Seek ye My face: my heart said unto Thee, Thy face, Lord, will I seek.

6. The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise Him.

7. Our soul waiteth for the Lord; He is our help and our shield. For our heart shall rejoice in Him; because we have trusted in His holy name.

8. How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings.

9. With Thee is the fountain of life; in Thy light shall we see light.

10. O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles.

11. We have thought of Thy lovingkindness, O God, in the midst of Thy temple.

12. O Lord, open Thou my lips; and my mouth shall shew forth Thy praise.

13. O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee . . . to see Thy power and Thy glory, so as I have seen Thee in the sanctuary.

14. Praise waiteth for Thee, O God, in Zion; and unto Thee shall the vow be performed. O Thou that hearest prayer, unto Thee shall all flesh come.

15. I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints.

16. I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.

17. Open to me the gates of righteousness: I will go into them, and I will praise the Lord.

18. This is the day which the Lord hath made; we will rejoice and be glad in it.

19. I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth.

20. Our eyes wait upon the Lord our God, until that He have mercy upon us. Have mercy upon us, O Lord, have mercy upon us.

21. Our help is in the name of the Lord, who made heaven and earth.

22. I wait for the Lord, my soul doth wait, and in His word do I hope.

23. We will go into His tabernacles; we will worship at His footstool. Arise, O Lord, into Thy rest; Thou and the ark of Thy strength.

24. Thou, O Lord, art in the midst of us, and we are called by Thy name; leave us not.

25. I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son.

26. I will declare Thy name unto my brethren; in the midst of the Church will I sing praise unto Thee.

27. Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

28. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

29. Let us have grace, whereby we may serve God acceptably with reverence and godly fear.

30. Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips.

31. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

32. This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us.

VII. God's House of Worship.

1. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

2. Now have I chosen and sanctified this house, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually.

3. The Lord send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy sacrifice.

4. Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth.

5. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple.

6. How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God.

7. The Lord loveth the gates of Zion more than all the dwellings of Jacob.

8. Glorious things are spoken of thee, O city of God.

9. Of Zion it shall be said, This man and that man was born in her; and the Highest Himself shall establish her.

10. I was glad when they said unto me, Let us go into the house of the Lord.

11. Pray for the peace of Jerusalem: they shall prosper that love thee.

12. The Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it.

13. The Lord that made heaven and earth bless thee out of Zion.

14. Mine house shall be called an house of prayer for all people.

15. They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord . . . and their soul shall be as a watered garden.

VIII. Evening Worship.

1. It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to shew forth Thy lovingkindness in the morning, and Thy faithfulness every night.

2. From the rising of the sun, unto the going down of the same, the Lord's name is to be praised.

3. Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord.

4. The darkness hideth not from Thee: but the night shineth as the day.

5. Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice.

6. It shall come to pass, that at evening time it shall be light.

7. They constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them.

IX. Children's Worship.

1. Lo, children are an heritage of the Lord.

2. Both young men and maidens, old men and children: let them praise the name of the Lord.

3. Let the children of Zion be joyful in their King. Let them praise His name.

4. I love them that love Me; and those that seek Me early shall find Me.

5. Remember now thy Creator in the days of thy youth.

6. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom.

7. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven.

8. Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God.

X. Sacramental Worship.

1. O taste and see that the Lord is good: blessed is the man that trusteth in Him.

2. What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.

3. Behold the Lamb of God, which taketh away the sin of the world.

4. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

5. Jesus said, I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.

6. Him that cometh unto Me I will in no wise cast out.

7. Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

8. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one Bread.

9. Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.

10. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, in full assurance of faith.

11. Jesus Christ loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father.

12. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

13. Blessed are they which are called unto the marriage supper of the Lamb.

See also *Beatitudes of Worship* (p. 10).

XI. A Missionary Service.

1. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

2. And it shall be in that day, that living waters shall go out from Jerusalem.

3. And everything shall live whither the river cometh.

4. God shall bless us; and all the ends of the earth shall fear Him.

XII. A Service of Humiliation.

1. Rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness.

2. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

3. Surely His salvation is nigh them that fear Him; that glory may dwell in our land.

XIII. A United Service.

1. There shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord; and their soul shall be as a watered garden; and they shall not sorrow any more at all.

2. Behold, how good and how pleasant it is for brethren to dwell together in unity!

XIV. A Christmas Service.

1. Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

2. Unto us a Child is born, unto us a Son is given:

and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

3. Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David.

XV. A New Year Service.

1. Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.

2. This God is our God for ever and ever: He will be our guide even unto death.

3. I am continually with Thee: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory.

XVI. An Easter Service.

1. Now is Christ risen from the dead, and become the first-fruits of them that slept.

2. Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

3. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

4. Fear not: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen.

5. The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes.

6. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted His people, He hath redeemed Jerusalem.

XVII. A Service in Commemoration of Christ's Ascension.

1. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

2. Christ is not entered into the holy places made with hands, but into heaven itself, now to appear in the presence of God for us.

3. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

4. The Lord said unto My Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool.

5. The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies.

6. Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

XVIII. A Service in Commemoration of the Descent of the Holy Spirit.

1. I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water-courses.

2. The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered.

3. As many as are led by the Spirit of God, they are the sons of God.

XIX. A Harvest Service.

1. The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

2. Thou crownest the year with Thy goodness; and Thy paths drop fatness.

3. The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

4. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

5. God left not Himself without a witness, in that He did good, and gave us rain from heaven and fruitful seasons, filling our hearts with good and gladness.

6. O bless our God, ye people, and make the voice of His praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved.

7. O give thanks unto the Lord; for He is good: for His mercy endureth for ever.

INVOCATION.

1.

How excellent is Thy lovingkindness, O God; therefore do the children of men put their trust under the shadow of Thy wings. Satisfy us now, we beseech Thee, with the goodness of Thy house. In Thy light make us to see light. Grant that Thy Holy Spirit may be with us in prayer and praise, in speaking and in hearing from Thy holy Word. And do Thou bless us with all spiritual blessings in Jesus Christ, for His Name's sake. Amen.

2.

Almighty and Eternal God, teach us to worship Thee, who art a Spirit, in spirit and in truth. Take away all blindness of mind, and all coldness of heart. Open Thou our lips, and our mouth shall show forth Thy praise. Open our hearts to receive Thy truth in the love of it, and may Christ Jesus be glorified this day in all the services of His house. This we ask in His Name. Amen.

3.

O Thou who slumberest not nor sleepest, we bless Thee that Thou hast watched over us during the night that is past, and brought us this day into Thy house of prayer. Be in the midst of us, we humbly beseech

Thee; and grant us such a vision of Thy glory as shall constrain us to say, This is none other but the house of God, and this is the gate of heaven!

We ask all in the Name of Jesus Christ our Lord. Amen.

4.

O Lord God, who lovest the gates of Zion more than all the dwellings of Jacob, and who art ever nigh to them who call upon Thee, be merciful unto us and bless us, and make us joyful in Thy house of prayer. Be pleased to shed down Thy Holy Spirit on all who are here assembled, that, being cleansed from sin, and illumined by Thy grace, we may worthily show forth Thy praise, meekly learn Thy Word, render due thanks for Thy mercies, and obtain a gracious answer to our prayers, through the merits of Jesus Christ our Saviour. Amen.

5.

Almighty God, we bless Thee that Thou hast turned the shadow of night into the morning, and caused the dayspring to know its place. Let Thy blessing rest upon us, we entreat Thee, in all the services of this day. Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit. Hush within us every vain regret and every earthly passion. Raise our spirits to Thyself, and bestow upon us all spiritual blessings, through Jesus Christ our Lord. Amen.

6.

Most gracious and merciful God, vouchsafe unto us who are here assembled within Thy house the joy and

the comfort of Thy presence. Show unto us the beauty of holiness, and reveal to us the height and the depth of Thy love, that we may come before Thee with filial confidence, and worship Thee with loving hearts, through Jesus Christ our Lord and Saviour. Amen.

THANKSGIVING.

I. General Thanksgiving.

It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High; to show forth Thy lovingkindness in the morning, and Thy faithfulness every night.

We will extol Thee, our God, O King, ~~and praise Thy Name for ever and ever.~~ Every day will we bless Thee; and we will praise Thy Name for ever and ever.

Great is the Lord, and greatly to be praised, and His greatness is unsearchable. One generation shall praise Thy works to another, and shall declare Thy mighty acts.

We will speak of the glorious honour of Thy majesty, and of Thy wondrous works. Men shall speak of the might of Thy terrible acts; and we will declare Thy greatness.

O Lord, Thou art good to all; and Thy tender mercies are over all Thy works.

All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee.

The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.

While we live we will praise Thee, O Lord: we will sing praises unto Thee, our God, while we have any being.

II. Enumeration of Mercies.

(1) Our Being.

Almighty God, in whom we live, and move, and have our being, we bless Thee that Thou hast made us in Thine own image, and capable of fellowship with Thee;

That Thou hast blest us with a knowledge of Thyself; given us reason that we may understand Thy thoughts; hearts that are pained by wrong, and made glad by kindness; wills that can be conformed to Thine; souls that are made strong by service, and changed into the likeness of Christ Jesus by faith and love.

(2) Our Lot in life.

O God, who settest the solitary in families, we give Thee thanks that we were born in a land where Thy Name is known; where we are free to read Thy holy Word, and to worship and serve Thee.

We thank Thee for Christian homes, where we have been sheltered from temptation, and trained to reverence and love Thee.

(3) Our Preservation.

O Thou who art the Preserver of men, we bless Thee that we have been delivered from the pestilence that walketh in darkness, and from the destruction that wasteth at noonday; that Thou hast been our Keeper and Guide, and hast defended us from accident, disease, and death.

(4) Our Education.

O Lord, from whom cometh wisdom and understanding, we bless Thee that we have been trained by men who loved truth and righteousness; who taught us to fear God, and eschew evil; to follow whatsoever things are honourable, and just, and pure, and lovely, and of good report; to rejoice in all God's works; and to find pleasure in faithful service.

(5) Our Friends.

O God, who hast formed us for fellowship with one another, we thank Thee for the friends Thou hast given us: who have strengthened us when we were weak, and encouraged us when we were faint-hearted: who have taught us to scorn baseness and fear sin, and have helped us to nobler and better lives.

(6) Our daily Work.

O Lord, who hast taught us to be not slothful in business, we thank Thee for our various spheres of service. We bless Thee that in these we have been called to be co-workers with Thee.

We thank Thee for wisdom to plan, for strength and fidelity to perform, and for the manifold blessings which our work has brought us.

(7) The World.

O Thou who hast created all things, we praise Thee for the beauty and order of the world; for the glories

of the day and of the night; for summer and winter, seed-time and harvest; for all Thy works so great and marvellous.

(8) The Love of God.

O Thou Lover of our souls, we adore Thee for Thy love manifested in the eternal purpose of grace; in the gift of Thy Son; in the salvation provided; in the restoration of man through Christ Jesus to Thy favour and fellowship; and in the promise of eternal life.

(9) Jesus Christ.

Thou God and Father of our Lord Jesus Christ, we give thanks unto Thee for the unspeakable gift of Thy Son; we praise Thee for His lowly birth; for His life of patient toil, and His loving service to men; for His temptation, His self-denial, and His perfect obedience; for His precious sufferings and death; for His resurrection and ascension to glory; and for all His work as Mediator.

(10) The Holy Spirit.

Our heavenly Father, who didst pour out Thy Spirit on the Day of Pentecost, blessed be Thy Name for His manifold operations in inspiring, guiding, strengthening, and comforting Thy people: in awakening a sense of sin and guilt; in bringing home the gospel with saving power to the hearts of men; in sanctifying their lives; and in making them meet to be partakers of the inheritance of the saints in light.

(11) Our Christian vocation.

Father of mercies, and God of all comfort, we praise Thee that Thou hast called us into the kingdom and fellowship of Jesus Christ; to be His witnesses and representatives; to be perfect as He is perfect; and to share with Him His heavenly glory.

(12) Divine ordinances.

O Thou who hast given us everlasting consolation, and good hope through grace, we praise Thee for the Holy Scriptures, which are able to make wise unto salvation; for the Lord's Day, given for rest and worship; for the visible Church, the home of believing souls; for the Sacraments which symbolise and seal the blessings of salvation.

(13) The Privilege of Christian service.

O Thou who hast called us to be good stewards of Thy manifold grace, we thank Thee for our desire to do work for Jesus Christ; for our power to declare His truth; and for our gifts dedicated to His service.

(14) The Discipline of life.

O God, who dost not willingly afflict nor grieve the children of men, blessed be Thy Name for all the discipline of life; for the trials that have trained us to patience; for the temptations that have taught us to trust in Thy strength alone; for the afflictions that lift us nearer to Thee; for the wrongs we have been able to bear in the spirit

of Jesus Christ; for the burdens that have caused us to turn to Thee for help; and for the sorrows that have led us to set our affection on things above.

We thank Thee for the sacred ties that bind us to the world unseen; and for the faith that walks without fear through the valley of the shadow of death, and looks beyond the darkness to the light eternal.

(15) The Lives of the Saints.

O Thou Father of our Lord Jesus Christ, in whom the whole family of heaven and earth is named, we praise Thee for all Thy departed saints; for all whose faith was strong, and in whose heart was charity; for the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs; for all who have fallen asleep in Christ Jesus, and for all Thy faithful servants who remain on earth to this day.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious Name for ever: And let the whole earth be filled with His glory.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

CONFESSION.

FORMS OF ADDRESS IN CONFESSION.

1. O LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth:

2. — who keepest mercy for thousands, and forgivest iniquity and transgression and sin:

3. — who art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness:

4. — who art nigh unto them that are of a broken heart, and savest such as be of a contrite spirit:

5. — whose mercy is in the heavens, and whose faithfulness reacheth unto the clouds:

6. — who art rich in mercy:

7. — who wilt not always chide, neither wilt keep Thine anger for ever:

8. — who dost not deal with us after our sins, nor reward us according to our iniquities:

9. — whose mercy is from everlasting to everlasting upon them that fear Thee:

10. — who hast made known the exceeding riches of Thy grace:

11. — who art good to all, and whose tender mercies are over all Thy works:

12. — who wilt turn again, and have compassion upon us:

13. — who hast promised to subdue our iniquities, and to cast all our sins into the depths of the sea.

CONFESSION OF PARTICULAR SINS.

I. Against God.

(1) Sins against His Person and Character.

O God, who hast created us for Thy service, we confess that we have not desired Thee, or cared to know Thee. We have come short of Thy glory. Unworthy doubts of Thee have clouded our path. We have trusted more in man's help than in Thine. We have worshipped and served the creature more than the Creator.

We have not meditated on Thy truth as we ought. We have professed that we knew Thee, but in works we have denied Thee. We have often refused Thy gracious call, and have not loved Thee with all our heart.

We have forgotten Thee in the time of prosperity; we have not trusted Thee in the hour of danger; and we have murmured against Thee in the day of trial.

We have not brought our burdens and fears to Thee.

We have loved our own way more than Thine.

We have shown little zeal for Thee and for Thy Kingdom.

(2) Sins against His Worship.

Almighty God, who hast called us to worship Thee in spirit and in truth, we lament that we have often served Thee that we might be seen of men; that we have honoured Thee with our lips, but our heart was far from Thee; and that Thy service has often been a weariness to us.

We have been guilty of irreverence in worship. We have failed to think of Thee as the Almighty God, as the holy and righteous Judge, and as the Father of our Lord Jesus Christ. We have often spoken lightly of divine things, of things pure, lovely, and of good report.

We have restrained prayer before Thee; and when we do pray, our thoughts often wander, and we ask as those who do not expect an answer.

We confess our sins in connection with Thy Word and Thy House.

We do not search the Scriptures as we ought; and we often come to Thy House without desiring to meet Thee.

We sometimes come with our minds occupied with worldly thoughts; not hungering after righteousness, not caring to become humbler and meeker, not desiring to lead a better life.

(3) **Sins in our Daily Life.**

O God, whose eyes are in every place, beholding the evil and the good, we acknowledge all the sinful past of our lives. We mourn over the sins and faults of youth, which have brought upon us many sorrows. We have not done justly, nor loved mercy, nor walked humbly with our God. Thy goodness has not led us to repentance.

We confess that we have been distracted with anxiety about the future, forgetting Thy loving protection.

We use our possessions as if Thou hadst not appointed us to be Thy stewards.

We spend freely on ourselves, and give grudgingly to the work of Thy Kingdom.

We lament before Thee our forgotten vows, our neglected opportunities, our want of diligence in Thy service, the good purposes which we have allowed to grow weak, the holy resolutions which we have not kept. We are ashamed of the excuses we have framed to hide from ourselves our unfaithful lives.

We mourn that we have called evil good, and good evil. We have kept silence when we should have defended the right, or withstood the wrong.

II. Against our Fellow-men.

(1) Our Selfishness.

O Lord, who alone art faithful and true, we confess our unfaithfulness and self-seeking.

Amid the wrongs and sorrows of life we have sought only our own comfort.

We have had an undue regard to our own interests.

We mourn over our lack of brotherhood, our indifference to the needy, and our neglect of the service of humanity.

(2) Our Want of Charity.

O God, who sufferest long and art kind, we lament that we are so ready to believe evil of our fellow-men, and so slow to believe good.

Have mercy upon us if we have at any time repeated a false report; endeavoured to impair the credit of our neighbour; rejoiced in his loss or failure; suspected evil of those who were good; refused to

hide the shame of a brother; neglected to defend the innocent.

Forgive our hardness of heart toward one another; our shutting up our compassion for the needy; our uncharitable judgments; our want of forbearance with the ignorant, the slow, the wilful.

(3) Our Impatience under Wrong.

O Lord, have mercy upon us, for our fretfulness under wrong; for the vindictive feelings which we have cherished; for our intolerance, feelings, and resentfulness.

Forgive the words of unrighteous anger and bitterness that have escaped our lips, and the strifes which we have inflamed and aided.

We mourn over our desire of revenge, and our unwillingness to be reconciled to those who have wronged us, or whom we have wronged.

III. Against Divine Grace.

(1) Sins against the Gospel.

O God, who hast commanded the light to shine out of darkness, we lament that we have loved the darkness rather than the light. We have turned away from the knowledge of the Son of God, and allowed sin to gain dominion over us.

We mourn that the death of Christ has awakened so little love within our hearts. We lament that we do not always bring our sins to His cross, and that we have so little desire to be wholly consecrated to His service. When we are burdened and distressed, we do not come at once to Him for refuge and rest.

We have been ashamed to confess Him, because of the fear of man. The love of Christ does not constrain us, as it ought, to live to Thy glory, and to seek the good of our neighbour.

(2) Sins against the Holy Spirit.

O God, who hast sent Thy Spirit to bear witness in our hearts to the truth and love of Thy Son, and to work in us Thy holy will, we lament that we have not profited, as we ought to have done, by His gracious ministry:

that we have, by our carnal and worldly desires, crushed the good impulses that have come from Thine inspiration, and turned aside from the vision of a heavenly life:

that we have not exercised the gifts of Thy Spirit in the service of our fellow-men:

that we have often resisted the gracious workings of Thy Spirit, have hardened our hearts against the good example of Thy servants, and been deaf to their words of entreaty:

that we have grieved Thy Spirit by our coldness, by our unwillingness to repent and believe in Thy Son, by our wilful opposition to Thy truth:

that we have not walked in Thy Spirit, but have often trusted to our own wisdom: that we have been guided by worldly expediency and the counsels of the flesh: and that we have indulged the appetites of the body in opposition to holy impulse.

(3) Sins against the Ordinances of Grace.

O God, who hast given us Thy Word to be a lamp unto our feet and a light unto our path, we con-

fess with shame that we have often neglected the counsels of Thy Word. Our hearts have not been directed to keep Thy statutes. The good seed has fallen by the way-side, or on the stony ground, or among the thorns.

O Lord, who hast in Thy great mercy given us a weekly Day of holy rest, we mourn that we have often misused it: we have not made it a time of fellowship with Thee; a day for thought and devotion; an opportunity of rising into Thy pure life.

O God, we confess that we have broken the vows made unto Thee in our baptism. In our lives we have fallen short of the grace of baptism, and walked contrary to the covenant thereby sealed betwixt God and our souls.

O Thou who art the Bread of Life, how little do our souls feed on Thee! We come to Thy Table with weak faith and doubting hearts. We come without expecting new grace from Thee, and we depart without regret that we have not received it. We oftentimes partake carelessly and irreverently. We make holy resolutions, and fail to keep them.

PLEAS.

(1) The Mercy of God.

That He has no pleasure in the death of the wicked.
His readiness to forgive.
His invitations to sinners.
That we are His children.

(2) The Promises of God.

That we shall not seek His face in vain.
That though our sins be as scarlet, etc. (Isa. i. 18).
That He is faithful and just to forgive (1 Jn. i. 9).
That He will abundantly pardon.
That He will heal our backsliding, and love us freely.

(3) The Merit of Christ.

His love to our sinful race.
His condescension in assuming our nature.
His holy human life.
His obedience unto death.
His bearing our sin upon the cross.

(4) Our own Need.

The weakness of our nature.
Our sense of guilt and unworthiness.
Our corruption,—in imagination, affections, etc.
The power and dominion of sin.
The strength of temptation.

PRAYERS FOR PARDON.

1. Blot out our transgressions as a thick cloud.

2. Remember, O Lord, Thy tender mercies, and Thy lovingkindnesses, for they have been ever of old.

3. For Thy name's sake, O Lord, pardon our iniquity, for it is great.

4. Have mercy upon us, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out our transgressions.

5. Wash us throughly from our iniquity, and cleanse us from our sin.

6. Purge us with hyssop, and we shall be clean: wash us, and we shall be whiter than snow.

7. Hide Thy face from our sins, and blot out all our iniquities.

8. O remember not against us former iniquities.

9. Help us, O God of our salvation, for the glory of Thy Name.

10. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him.

PETITION.

I. Our Father, which art in Heaven.

How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Most gracious Father,

Seal us as Thy children through that Holy Spirit of promise, who is the earnest of our inheritance.

Encourage us to approach Thee with a childlike confidence, and help us to live near to Thy favour.

Teach our weak hearts to cling unto Thee with a true affection, and reveal to us the light of Thy countenance.

O God, Light of the hearts that see Thee, Life of the souls that love Thee, Strength of the thoughts that seek Thee, grant that with a holy love we may ever cleave to Thee.

When the shadows lengthen upon our path, and sorrow rests upon our hearts, O reveal Thyself in mercy.

Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God.

Let all those that put their trust in Thee rejoice; let them also that love Thy name be joyful in Thee.

II. Hallowed be Thy Name.

(1) Show us Thy Glory.

O Lord our Lord, how excellent is Thy Name in all the earth! who hast set Thy glory above the heavens.

Who shall not fear Thee, O Lord, and glorify Thy Name, for Thou only art holy.

Bless the Lord, O my soul, and all that is within me, bless His holy Name.

Let a sense of Thy dread majesty check every irreverent thought in us, and teach us to make our approach to Thee in humility and godly fear.

Give us great and solemn apprehensions of Thy power and glory, Thy majesty and Thy mercy, that we may adore Thee as our Creator, and love Thee as our Redeemer.

O great God, who sittest between the cherubim, and rulest in heaven and earth, enable us to adore the sanctity and perfections of Thy Name, which is great and wonderful and holy.

O God, who art the Giver of all good and the Fountain of all perfection, teach us to praise Thee with penitence, purity, and gladness of heart.

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.

(2) May we glorify Thy Name in our Daily Life.

O Thou who art the Author of all perfection, teach us to praise Thee.

Enable us so to live that all we think or say or do may be to Thy glory; that men, seeing our good

works, may glorify our Father in heaven; that we may bring honour to Thy Name by walking in the footsteps of Christ in all lowliness and meekness; that by our example men may grow stronger in faith, purer in thought, nobler in action; that the Name of our Lord Jesus Christ may be glorified in us, and we in Him.

Grant that we, looking for Thee in holiness of living, longing and thirsting after Thee with fervent desire, may for ever behold Thy power and glory, and with heart and life praise Thee to all eternity.

III. Thy Kingdom come.

(1) Overthow the Kingdom of Satan.

O Lord God, who reignest a great King in all the earth, let Thy grace break down the strongholds of sin and Satan.

O let the wickedness of the wicked come to an end; but establish the just.

Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.

Break the chains of idolatry and error, and make Thy truth triumphant, that the earth may be glad, and Thy saints shout aloud for joy.

Awake, O arm of the Lord; gird Thy sword upon Thy thigh, O most mighty; and in Thy majesty ride prosperously, because of truth and meekness and righteousness.

(2) Spread the Knowledge of the Gospel.

God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be

known upon earth, Thy saving health among all nations.

May the dark places of the earth be visited by the dayspring from on high. Let all the ends of the earth see the salvation of our God.

May Thy people everywhere be ministers of Thy kingdom, and let the sound of the gospel go into all the world. Awake the souls that sleep in sin to hear the joyful sound and to walk in the light of Christ.

Give the heathen, we beseech Thee, to the Saviour for His inheritance, and the uttermost parts of the earth for His possession.

Let all nations come and worship Thee, submitting themselves to the obedience of Christ, and conforming their affections to Thy holy laws.

Hasten the time when the lost sheep of the house of Israel, together with the fulness of the Gentiles, shall be brought into the fold of Jesus Christ, the Shepherd and Bishop of our souls.

(3) Edify and equip Thy Church.

Arise, O Lord, and have mercy upon Zion, for the time to favour her is come.

Peace be within her walls, and prosperity within her palaces; and may they prosper that love her.

Enlighten Thy church more and more with the knowledge of Thy will, and set her for a light to guide the feet of the wandering into the way of peace.

Be pleased to advance the good estate of Thy Holy Catholic Church, that Thy people who love Thy name may grow in grace and in the knowledge of our Lord and Saviour, and that the ends of the

earth may be led to the faith and obedience of Christ.

Protect, increase, and sanctify Thy Church ever more and more; remove the errors and divisions which desolate it; and reunite all Christians in the bonds of truth, piety, and peace.

May the whole company of the faithful be steadfast in the faith, abounding in hope, of one heart and one mind, and filled with joy and with the Holy Ghost.

O Lord, save Thy people, and bless Thine inheritance; feed them also, and lift them up for ever.

(4) May Thy Saints be confirmed, comforted, encouraged.

O blessed Lord, the Rock upon whom Thy Church is built, be Thou alone our refuge and strength, that even when our hearts are in heaviness we may not be moved.

Comfort and encourage us by the expectation of those glories which Thou hast laid up for them that love the appearing of our Lord.

Sustain and strengthen us here amid all difficulty and disquiet, and bring us at last to Thine eternal Kingdom, where no enemy shall assault or disturb our peace.

Grant that we may all live before Thee in righteousness, waiting for the great day of our Lord's appearing, that we may not be ashamed before Him at His coming.

Help us to live as they who look for the advent of Him whose coming, like the morning, shall bring gladness and healing to all nations, that at last we may

rejoice in the blessings of Thy kingdom and dwell with Thee for ever.

IV. Thy Will be Done.

(1) That we may know Thy will.

Send forth Thy light and Thy truth unto us Thy servants, that we may be enlightened in the knowledge of Thy will and guided in the way of Thy commandments.

Open Thou our eyes, that we may behold wondrous things out of Thy law.

Teach us, O Lord, the way of Thy statutes, and we will keep it unto the end.

Remove from us all prejudice, and strengthen in us all sincerity, that we may resign ourselves to the persuasion of Thy truth.

Incline us, with the simplicity of true disciples, to sit at the Master's feet and learn of Him, that being made wise with His wisdom, we may choose that good part which shall not be taken away from us.

Clean, O Lord, our inward vision, that we may see through the false shows of life, and be kept quiet and true by Thy great realities.

(2) That we may do it.

Breathe, O God, into our minds such holy thoughts as shall, by the help of Thy Holy Spirit, beget in us both the will to purpose and the power to perform that which is well-pleasing in Thy sight.

Teach us to do Thy will, for Thou art our God; Thy Spirit is good; lead us into the land of uprightness.

Grant that the Spirit of grace may draw us to Him

who is meek and lowly, that we may take His yoke upon us and learn of Him.

Give to us not only the courage to confess Christ as our Master, but also the loyalty to do His commands.

O eternal God, who hast made all things for man, and man for Thy glory, sanctify our body and soul, our thoughts and intentions, our words and actions, that all we think, or say, or do, may be to the glory of Thy Name.

May it be the work of our lives to obey Thee, the joy of our souls to please Thee, the fulfilment of all our hopes to dwell with Thee in the holiness of Thine everlasting kingdom.

Enable us to be faithful to every trust which Thou in Thy providence hast committed to us, to discharge rightly the duties of our several relations in life, and to walk in all Thy commandments and ordinances blameless.

May we never grow weary of well-doing, but follow the steps of Thy beloved Son till the sacrifice of ourselves be perfected.

(3) **That we may humbly submit to it.**

O Thou who didst bear the burden of the cross, be pleased to lighten our load by strengthening our spirits.

Grant that denying ourselves, and following in the footsteps of our Lord, we may grow into His likeness, and be made partakers of His joy.

In adversity help us to be patient; in prosperity, keep us humble; and when we cannot see the

way before us, may we yet fear no evil, knowing that Thou art with us.

Let no sickness or cross, no employment or weariness, make us angry or ungentle, discontented or unthankful.

Teach us to endure hardness as good soldiers of Jesus Christ, that we may not fear the reproach of men, nor be ashamed of Christ or His cross.

By a patient, loving, trustful spirit, steadfast under evil and hopeful of all good, may we rise into nearer communion with Thee.

Let the mind be in us which was also in Christ Jesus, that we may divest ourselves of all self-will, and in all we think and do and suffer, may desire nothing but faithfulness to Thy service and nearness to Thy love.

V. Give us This Day our Daily Bread.

(1) That we may wait on God's Providence.

My soul, wait thou upon God, for my expectation is from Him.

Truly the Lord is good to them that wait upon Him.

Grant us a spirit quick to feel and prompt to own the Hand that daily loadeth us with benefits.

O Thou upon whom the eyes of all do wait, give unto us our meat in due season. Open Thou Thine hand and satisfy the desire of every living thing.

O God, who art the portion of our inheritance, preserve and maintain all those good things which Thou hast wrought in us and for us.

(2) That we may enjoy God's Goodness.

O God, the Giver of every good and every perfect gift, be pleased to feed us with food convenient for us. Bestow upon us health of body and soundness of mind; and further our lawful undertakings with Thy blessing.

Grant that we, being refreshed with the multitude of Thy mercies, may not only praise Thee, but serve Thee with all the strength which Thou dost give us.

O blessed Jesus, Thou Shepherd and Bishop of our souls, feed us with Thy Word and Sacraments, and sustain us with the comforts of Thy Holy Spirit.

May goodness and mercy follow us all the days of our life, and may we dwell in the house of the Lord for ever.

(3) That we may trust in God's Care.

O Thou who hast clothed the flowers with a glory greater than Solomon's, and feedest the birds of the air, teach us that we are more precious in Thy sight than they, and that Thou wilt care for us with a Father's care.

O God, who art good to all, keep us from distrusting Thy providence, and from doubting Thy kindness and care.

Suffer not the cares of life to distract our hearts from their confidence in Thy love; but may we seek first Thy kingdom and righteousness, and labour only for the meat which endureth unto everlasting life.

May all Thine earthly gifts keep us in remembrance of the unspeakable gift of Thy Son, and inspire in our hearts a peaceful confidence for the time to come.

(4) That we may be Contented.

O Lord our God, let no riches make us ever forget ourselves, and no poverty ever make us forget Thee.

Teach us in whatsoever estate we may be, therewith to be content.

We ask for ourselves neither poverty nor riches, but that Thou wouldest choose our inheritance for us, and teach us to meet all changes of fortune with a tranquil mind.

Save us from murmuring against our lot, from grieving at our neighbour's welfare, and from anxiety for the morrow.

Teach us to lay up our treasure in heaven, to think lightly of the world, to labour for the true riches, and to be content with what Thou providest.

Grant that we may leave all things in Thy care, commit our way and our happiness to Thy keeping, being assured that if we seek Thy kingdom and righteousness, all that we need shall be added to us.

VI. Forgive us our Debts.

(1) Be Merciful unto us.

Have mercy upon us, O Lord, according to Thy loving-kindness; according unto the multitude of Thy tender mercies, blot out our transgressions.

As thou wert ever merciful to Thy people Israel, when in penitence they turned unto Thee, so do Thou show the like mercy unto us, with whom Thou hast made a better covenant, confirmed and sealed with the blood of Thy beloved Son.

Lord, remit the guilt, heal the wound, blot out the stains, deliver from the shame, and the tyranny of our sin.

Be pleased to repair our evil, to restore our backslidings, to correct our errors, and to wipe away our misdeeds.

Blessed be the Lord, who turneth not away our prayer, nor His mercies from us.

(2) **Pardon our daily Failings.**

Pardon, O Lord, we beseech Thee, our manifold and great sins, our foolish and rash words, the vanity and worldliness of our thoughts, our unjust and uncharitable actions, and whatsoever we have done against Thee this day.

For proud thoughts and idle words and unloving deeds; for wasted moments and reluctant duties, and too eager rest; for the vain fancy, the wandering desire, the scornful doubt, the untrustful care; for impatient murmurs and unruly passions, and the hardness of a worldly heart, grant us Thy pardon, Lord.

For all wrong hopes held fast, all unworthy ambitions cherished; for all hardening of our hearts in too eager desire and pursuit of worldly things; for all neglect or abuse of the trust committed to us by Thee, we entreat Thy pardon, Lord.

If we have in aught denied our faith, seen good and

chosen evil, heard Thy voice and given no heed; if we have preferred the praise of man to Thy gracious favour, or taken part with the world and not with Thee, grant us forgiveness, Lord.

For our indulgence in what is evil, our sloth in the service of good; the frequency of our stumblings, the feebleness of our strivings after grace; for the coldness of our right affections, the inconstancy of our wills, the anxiety of our selfish minds, and all the disorder of our souls, good Lord, forgive us.

O Thou that bringest deliverance to the captives and songs in the night, scatter our faithless cares to the winds; humble our self-will beneath the cross; speak to our conscience with no veil between, till we are wholly at one with Thee.

Turn Thy face from our sins, and blot out all our misdeeds. Make us a clean heart, O God, and renew a right spirit within us. Cast us not away from Thy presence, and take not Thy Holy Spirit from us.

Let Thy mercy, O Lord, be upon us, according as we hope in Thee.

(3) Give us Peace, Joy, Assurance.

O Thou God of peace, grant that our peace may be in a good conscience, and our joy in Thee.

Shed abroad Thy love in our hearts by the Holy Ghost, and seal unto us, by the same Spirit of adoption, the full assurance of pardon and reconciliation with Thee.

Speak peace to the wounded and troubled spirit, and bind up the broken-hearted, that we and all Thy people may be filled with joy and peace in believing,

and abound in hope, through the power of the Holy Ghost.

Restore unto us the joy of Thy salvation, and uphold us with Thy free Spirit, that we may remain Thy faithful servants unto everlasting life.

Build our faith upon Thy promises in Jesus Christ, and our hope upon Thy goodness and mercy.

(4) Grant us grace to forgive others.

O God, who delightest in mercy, give us merciful hearts, that we may forgive even as we are forgiven.

Enable us to walk in love as His dear children, who hath redeemed us to God by His blood.

May we fulfil the Master's law by carrying each other's burdens, and copy His example by forgiving each other's faults.

O God, who didst love us while we were yet Thine enemies, teach us to love those that hate us, to do good to those that wrong us, to be kind one to another, tender-hearted, forgiving one another, even as Thou for Christ's sake hast forgiven us.

Enable us to take Thy mercy for the pattern and the measure of our forbearance.

Give us a meek and gentle spirit, that we may be easy to be entreated; and fill us with that charity which suffereth long and is kind.

VII. Lead us not into Temptation.

(1) Defend us against Temptation.

Make haste to help us, O God, against all those that seek after our souls to destroy them.

Thou art our hiding-place; preserve us from trouble; compass us about with songs of deliverance.

Be Thou our strong rock and house of defence, that Thou mayest save us.

O God, who art our Keeper, hide us in the secret of Thy presence from the pride of man, and preserve us from all evil.

Withhold not Thy tender mercies from us; let Thy righteousness and Thy truth continually preserve us.

Defend us against every spiritual adversary, and grant us deliverance out of every temptation.

Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.

O gracious Saviour, do Thou plead for us when we are tempted, that our faith fail not.

Safe from the contagion of every evil, may our souls dwell within Thy pavilion, and abide under the shadow of Thy wings.

May Thy love supply unto Thy servants all things which Thy wisdom seeth to be needful, and turn from us such things as be truly hurtful, that having safely passed through the changes of this present life, we may not miss the glories of life everlasting.

(2) Make us watchful against Temptation.

Teach us to give most earnest heed, lest we drift away from Thee.

Teach us to watch over our ways, that we may never be surprised by sudden temptation.

Grant us to stand so heedfully upon our guard that no vain desire shall withdraw us from Thy side.

Give us watchfulness over our words, that we speak no guile; and over our actions, that we eschew all evil.

Touch us with a sacred dread, that we may stand in awe and sin not.

Grant that, our senses being sealed up from all vain objects, our hearts entirely possessed with religion, and fortified with prudence, watchfulness, and self-denial, we may so live in this present world as not to fail of the glories of the world to come.

(3) Strengthen us in Temptation.

Be not far from us when trouble is near and there is none to help; O God, our strength, haste Thee to help us.

Hold up our goings in Thy paths, that our footsteps slip not.

O God, who art faithful, suffer us not to be tempted above that we are able; but with the temptation do Thou also make a way of escape, that we may be able to bear it.

Grant us hearts so constant that no unworthy affection shall ever draw them back from Thee, and so upright that no motive of self-interest shall turn them aside.

Let our hearts be so cleansed and kept by Thy grace that we may never, with deliberation and purpose, or through levity and thoughtlessness, sin against Thee.

So strengthen us by Thy Word and Spirit that neither by any infirmity of the flesh, nor by grievousness

of temptation, nor by the subtle crafts and assaults of the devil, we may be driven from our faith in our most blessed Lord and Saviour.

When Thou shalt try us and suffer us to be tempted, be on our side, that we may fight valiantly, endure patiently, and persevere unto the end.

O God, the Giver of all grace, and the Author of all spiritual strength, so enable us with Thy grace that we may fight a good fight, and conquer, and be crowned with a crown of righteousness.

VIII. Deliver us from Evil.

(1) Deliver us from Evil.

Unto Thee, O Lord, do we lift up our souls; O our God, we trust in Thee. Let us not be confounded; neither let our enemies triumph over us.

O keep our souls and deliver us; let us not be ashamed, for we put our trust in Thee.

By Thine agony and bloody sweat, by Thy cross and passion, good Lord, deliver us.

O merciful Jesus, who for our sakes didst suffer Thyself to be betrayed, tormented, spit upon, and crucified, that Thou mightest purchase redemption for us, deliver us from evil.

Let those victories which Thou hast obtained over sin, and hell, and the grave, bring us peace and righteousness, and victory over our enemies.

Deliver us from bodily ailments, from unlooked-for disaster, from evil tidings, and from sudden death.

Deliver us from the terror by night and the arrow that flieth by day, from the pestilence that walketh in

darkness, and the destruction that wasteth at noonday.

Turn aside those calamities which we have cause to apprehend, and bring unexpected good out of all our trouble.

Let Thy Spirit keep us in all our ways from the occasions and opportunities of evil, from the paths of shame, from a sinful life, and from despair in the hour of death.

(2) Give us Courage amid the Ills of Life.

O God, who art our refuge and strength, be to us a very present help in trouble.

From the ends of the earth will we cry unto Thee when our heart is overwhelmed. Lead us to the rock that is higher than we.

O Lord, who art a merciful High Priest, and art touched with the feeling of our infirmities, let Thy mercy support and Thy Spirit guide us.

Graciously help the infirmities of Thy people, and raise them up through the strong power of Christian hope.

Give us hearts bold, constant, and valiant to confess Thee before the world, that we may choose rather to suffer shame and loss than stain our consciences or renounce Thee.

Assure us that Thou wilt hide us under the covert of Thy wings, and hold up our goings in Thy paths that our footsteps slip not.

(3) Give us Victory in Trial, Suffering, Sorrow.

In the midst of our afflictions, teach us to remember Thine, O Lord, that we may bear ours patiently, and gain Thy victory over all.

Grant that when Thou hast tried us as silver is tried, we may come forth pure and fit for Thy holy service.

Let neither peril nor fear, tribulation nor anguish, distress nor sorrow, separate us from Thy love.

Sanctify our sufferings, strengthen our weakness, and in due time bring us out of bondage into the glorious liberty of the children of God.

Help us to bear Thy chastening with faith and hope, and to endure unto the end, that having finished the work Thou hast given us to do, we may through Thy mercy enter into the joy of our Lord.

Glorify Thy grace in the midst of our manifold infirmities and sins, and through all temptations uphold us by Thy mighty hand, that the trial of our faith, being much more precious than of gold that perisheth, may be found unto praise and honour and glory at the appearing of Jesus Christ.

Grant us the victory that overcometh the world, and be pleased to purify us even as Christ is pure, that when He appears we may have boldness, and not be ashamed before Him at His coming.

INTERCESSION.

I. All Men.

O God, who art the Hope of all the ends of the earth, we beseech Thee to remember the whole creation for good.

Look with compassion upon the world that lieth in wickedness.

Fulfil Thy purpose of love towards all mankind, for whom Thou gavest Thine only begotten Son to be a ransom.

Let Thy way be known upon earth, Thy saving health among all nations.

Grant that the peoples may no longer use their strength to work desolation, but that all may acknowledge Thee as King, and seek in peace to honour and obey Thee.

II. Our Native Land.

(1) The People.

Almighty God, in whom our fathers trusted, bless our country and all who dwell in it.

Grant that religion and virtue may abound in our land; that in the presence and protection of God we may find our joy and strength; and that we may continue a people to love and serve Thee.

In peace, so preserve us that we grow not corrupt: in plenty, grant that we be not proud and forget

Thee: in want, teach us to be humble and patient, and to remember that the kingdom of God is righteousness, and peace, and joy in the Holy Ghost.

Grant that the men and women of our nation be sober, pure, and righteous; brave to act, steadfast to endure, and earnest in obeying Thy will, that all may live quiet and peaceable lives in all godliness and honesty.

(2) The King and Royal Family.

O God, in whose hand are the hearts of kings, direct our Sovereign with Thy wisdom, that all his counsels may be pleasing in Thy sight.

Replenish him with the grace of Thy Spirit, that he may always incline to Thy holy will; endue him plenteously with heavenly gifts, and grant him success in all that is good.

Preserve the Royal Family amid the dangers and temptations of their high estate; in all humility and godly fear may they serve Thee faithfully, that they may inherit the crown of eternal life.

(3) Rulers, Statesmen, Magistrates, and Judges.

O Lord, who art the Counsellor, the mighty God, give to our statesmen and rulers the spirit of wisdom and godly fear: inspire them with the love of Christ and of men, that they may seek the enlightenment and welfare of all who are under their sway.

Raise up for the service of our nation, in all offices of trust and authority, wise and faithful men who honour Thee. May they have grace to cast from

them all self-seeking and unworthy ambition. May they be the defence of the oppressed, the protectors of the helpless, the stay of the honest and upright, and a terror to evildoers.

(4) Parliament.

O God, who art the Fountain of all wisdom, may it please Thee to guide our legislators.

Overrule their deliberations for the welfare of this nation, that the laws of our country may reflect Thy will.

Prosper their counsels to the advancement of true religion, so that peace and happiness in Thy faith and fear may continue among us through all generations.

(5) Schools, Colleges, Teachers.

O God, whose inspiration giveth man understanding, we beseech thee to bless all our schools of learning, that in them the rising generation may be trained in the fear and love of God, and fitted for the service of God and man.

May professors and teachers be disciples of Thy wisdom, and obedient to Him who is the wise Teacher of all. Make them to be seekers after truth, that their example may lead many to love what is noble, and to live for the honour of Thy Name.

III. Classes.

(1) The Poor.

O Lord, who hast been a strength to the poor, a strength to the needy in his distress, mercifully regard the prayer of the destitute, and comfort them in their

affliction. Make them to be rich in faith, and heirs of the kingdom which Thou hast promised to them that love Thee. Teach us to account them our brethren, and to pity and care for them.

May we learn to serve Thee in our service of them, and to minister unto the sorrowing and friendless as Thou hast ministered unto us.

Visit in Thy tenderness the inmates of our infirmaries and asylums, poorhouses and orphan homes. Give patience and gentleness to those that wait upon them.

(2) **The Rich.**

O Thou who alone givest power to get wealth, grant grace to the rich and prosperous that they may use their riches for Thy glory.

Keep them far from all pride, luxury, sloth; let them not be high-minded or selfish. May they not trust in uncertain riches, but in the living God.

May they be rich in good works, ready to distribute, willing to communicate, that they may lay up for themselves a good foundation for the time to come.

(3) **Those engaged in Lawful Callings.**

O Lord, who appointest to every man his work, bless, we beseech Thee, all toilers in their several callings, that they may not be eye-servants, but perform their duties as unto the Lord.

Having gifts that differ, may they all labour with one mind for one end, and may each one, in the calling wherein he is called, abide with God. Make them

to be not slothful in business, fervent in spirit, serving the Lord.

(4) Men and Women of Influence.

O Father, who in Thy mercy hast never left us without witnesses of Thy truth, raise up many who are full of faith and of the Holy Spirit: who shall seek to dispel the darkness and sin of the world.

Lead with Thy light and truth those whom Thou hast endowed with the gift of influence. Make them obedient to Thy heavenly teaching.

Guide those who by their words and writings are forming public opinion. Give them a deep sense of their responsibility to Thee. Make them fearless in the defence of all that is pure, honourable, lovely, and of good report.

Grant them grace to persevere without wearying; to pray for those who resist their good work; and to rejoice in Thy presence and Thy sure promise of a happy reaping time.

IV. Family Life.

(1) Our Homes.

O Father, who in Thy lovingkindness settest the solitary in families, teach us to realise the sacredness of home.

Let the influence of our home life be for God, and love, and purity; let every home be a shelter from care and sin; a place where Thy Spirit rules.

May the memories of home abide with the absent, chastening their hearts, keeping them unspotted from the world, and binding them to Thee.

(2) The Children.

Give our children love and reverence for their parents, that they may learn to love and reverence their Father in heaven. Guard their purity and innocence; and when they learn what sin is, teach them to hate and fear it. May they find their happiness in seeking the happiness of others.

Grant that Thy Spirit, whose seal was set upon them in Baptism, may be with them always, confirming in them the love of all that is good and noble, and ripening in them the faith and love of Jesus Christ. Satisfy them early with Thy mercy, that they may rejoice and be glad all their days.

(3) Young Men and Women.

Make our young men and maidens a joy to their parents. Give them the graces of sobriety, purity, prayerfulness; and may they consecrate the freshness of their years and strength to God.

Be with them when they leave home, and when surrounded by danger and temptation.

Give them high conceptions of duty and of the worth of life.

Suffer them not to forget the God of their fathers.

(4) Relatives and Friends.

Most gracious God and Father, we commend to Thee our kinsmen and friends.

Bless all who have been kind to us; who have comforted us in our hours of sorrow; who by their sympathy have given us hope; who have helped,

warned, encouraged us; who have borne with our failings, or forgiven our offences.

"O Thou All-merciful, be these our friends
Beneath Thy wing for ever. Visit them
With daily blessings, nightly dreams of bliss.
Be Memory still their comforter; be Hope
Their constant guide; and wise and good men's love
Their stay on earth. Be Thou their Rest in heaven."

(5) The Aged and Infirm.

O Eternal God, to whom the years bring no change, pity those whose strength is failing. Be Thou their refuge and their support. May they walk leaning on Thine arm, and fearing no evil.

When the way seems dark, may they see beyond to the glorious light of Thy presence. Grant that the closing years of their pilgrimage may be spent in peace and in the joy of Thy fellowship.

V. Public and Social Life.

O God, who canst bring forth spiritual blessings out of all our conditions, teach us both how to abound and how to be in want. Take from us both the love of money and the fear of poverty. Save us alike from courting the rich and despising the poor. Give us grace to use all wealth and every talent as Thy stewards; as those who must render account to Thee.

O God, who hast taught us that righteousness exalteth a nation, grant that our political life may be pure. Calm the angry strife of men: repress the bitterness of party spirit. Make us, amid all our

differences, lovers of our country, and fellow-workers for its highest welfare.

O Lord, who alone art our Judge, our Lawgiver, our King, we beseech Thee to elevate and sweeten our social life. Grant that we may honour only that which is honourable, and resist every debasing influence. God save the people from intemperance and vice, from vanity and worldliness, from moral blindness and indifference. When the enemy cometh in like a flood, may the Spirit of the Lord lift up a standard against him.

Be pleased to multiply the number of brave, earnest, self-sacrificing followers of Christ. Grant that men may encourage one another in pursuing that which is good.

O Lord, righteous and true, whose cause and kingdom cannot be helped by evil, preserve our religious life from error and ignorance and self-will. As Thou hast called Thy people to be the salt of the earth, grant them simplicity, sincerity, zeal for truth. Bring us all nearer to the loving, perfect life of Thy Son.

VI. The Church.

(1) The Church Universal.

O Lord, who hast loved the Church and given Thyself for it, sanctify and cleanse it by Thy Word. Remove all needless divisions, and take away the spirit of rivalry and jealousy. Rebuke all our uncharitable judgments of one another, and unite us all in Thy holy work.

Bless all who love the Lord Jesus Christ, by whatever

name they are called: guide them into closer fellowship with Thee.

Preserve Thy Church in unity and peace. Keep her from trusting in the favour of princes, or the power of riches, or the ways of the world. Give her increasing trust in the power of prayer and holiness, and in the unfailing guidance of Thy Spirit.

(2) Our Congregational Life.

O God, who dost bless the unity of Thy people in fellowship and labour, manifest Thyself amongst us in the fulness of Thy grace.

Fulfil Thy promise to be in the midst of our assemblies for worship.

Grant a blessing upon all our church work.

May thy Spirit be the Teacher of our classes: may His presence be felt, and His voice heard in all our meetings.

In all our relations make us lowly and meek, forbearing one another in love, and endeavouring to keep the unity of the Spirit in the bond of peace.

(3) Our Office-Bearers.

O Thou who art the wise and loving Shepherd, grant Thy Spirit to those who bear rule in this congregation. Give them a sense of their responsibility to Thee, that they may be faithful stewards of Thy manifold grace. Give them an unwavering faith: bestow upon them the spirit of prayer. In their lives may they commend the Lord Jesus Christ,

Aid them with Thy counsel as they seek to teach the ignorant, and to minister to the sick and sorrowing. May they know the blessedness of those who are fellow-workers with God.

(4) Our Fellow-Worshippers.

Almighty God, who by Thy Spirit helpest our infirmities, enlighten those who are perplexed. May it please Thee to give peace to those who are troubled in conscience, and comfort to those who are anxious in spirit.

Support those who are struggling against temptation. Arouse the negligent, strengthen the penitent. Deliver those who are in the bondage of sin, and are fighting for deliverance. Give victory to those who are pressing toward Christ; who through all their failures and sins seek the perfect life of the Lord.

(5) The Sick, the Burdened, the Friendless.

O Father, who ever governest Thy children in mercy, look upon the sick with tender pity. Sanctify to them Thy Fatherly correction. May their weakness give strength to their faith, and sincerity to their repentance.

Let Thy mercy encompass Thine afflicted children. May their light affliction, which is but for a moment, work for them a far more exceeding and eternal weight of glory. Forbid that their trials should lead them to doubt Thy tender care or Thy unceasing love.

Be the Strength of those who are bearing heavy crosses; to whom the day brings no brightness and the

night no rest. Say to them, I will give thee rest. As their sufferings abound, so may their consolation in Christ abound.

(6) Mourners.

O merciful and gracious Father, who lovest those whom Thou chastenest, look down in pity upon our brethren who are in sorrow. Grant that, by the strength of Thy Spirit, they may not murmur in their hearts, but humbly submit unto Thy holy will.

Bless to them this hour of anguish, and make it the preparation for a life of greater nearness to Thee. Lift up their hearts unto that home where there is no parting, and where Thou shalt wipe away all tears from their eyes.

(7) The Tempted and Erring.

O God, our Father, who lovest all and hatest none, we beseech Thee to visit in mercy all who are living in sin.

Grant that those who have known and yet have forgotten Thee may not perish, but return to Thee again; that those who follow Thee afar off may not deny Thee.

Have mercy upon the criminals, of whom we seldom think with tenderness: show Thy pity to the men and women abandoned by themselves and by us; let Thy Spirit never forsake them.

May all be gathered from their sinful wanderings into the fold of the Good Shepherd.

(8) **Missions.**

O God, who hast given Thy Son to be a light of the Gentiles, let His name be known among the peoples that sit in darkness and in the shadow of death. Bless our missionaries, who are labouring to bring the blinded and the lost to Thee. Give them the courage and wisdom of Christ; His patience and tenderness; His spirit of sacrifice.

More and more may Christ's Church take upon her heart the burden that lies on His, that she may bestir herself to preach the Gospel to every creature. As the fields ripen to the harvest, send forth more labourers chosen by Thee.

Bring Thy seed from the east, and gather them from the west; say to the north, Give up, and to the south, Keep not back: bring Thy sons from far, and Thy daughters from the ends of the earth.

Remember Thy mercy and Thy truth toward the house of Israel, and let all the ends of the earth see the salvation of our God.

FORMS OF SERVICE.

MORNING SERVICE (I.).

Scripture Sentences.

This is the day which the Lord hath made: we will rejoice and be glad in it. Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity.

Exalt ye the Lord our God, and worship at His holy hill: for the Lord our God is holy.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

Prayer of Invocation.

Almighty and most merciful God, who slumberest not nor sleepest, we bless Thee that Thou hast watched over us during the night that is past, and hast brought us into the house of prayer, to offer Thee our morning sacrifice. Grant, we beseech Thee, that we may so see Thy power and Thy glory in Jesus Christ our Lord, that we shall know that this is none other but the house of God, and this is the gate of heaven. We ask it through Jesus Christ our Lord. Amen.

Praise—*Metrical Psalm, or Hymn.*

Prayer of Thanksgiving, Confession and Supplication.

Almighty God, who hast called us unto thanksgiving, we praise Thee for all Thy goodness and mercy to us

and to all men. We bless Thee for our birth and being, for the heritage into which Thou hast brought us, for all the unnumbered and unremembered mercies of life. Father of lights, from whom cometh down every good and every perfect gift, we bless Thee for all Thy loving kindness unto us during the week now past. Thou hast been our Guide by day and our Guardian by night. We thank Thee for the blessings that have been manifest, and for those which have come to us in disguise. For Thy restraining of our selfish wills, and Thy chastening of our wayward hearts, we bless and praise Thy holy Name.

And above all we thank Thee because Thou hast remembered us in our low estate, and didst send Thy Son to be our Saviour. We praise Thee for His holy life, His obedience unto death, His rising from the dead, and His eternal reign at Thy right hand.

We bless Thee for the gift of the Holy Ghost, whom Thou hast sent to fill and enrich and comfort our hearts. We praise Thee for the means of grace, for Thy holy Word, for the communion of Thy people with one another and with Thee.

We thank Thee for the discipline of life, for the trials through which Thou hast brought to us new courage and strength, for the experiences which have wrought in us faith and patience, for the chastisements and sorrows which have brought forth the peaceable fruit of righteousness. We bless Thee for Thy promise of help in all times of need, for Thy fatherly comfort in times of sorrow, and for the great hope that after we have suffered a while, Thou wilt receive us into Thine eternal glory through Jesus Christ our Lord. Amen.

Most blessed God, our Saviour, infinite in power, in righteousness and in grace, who art more ready to forgive than we are to seek forgiveness at Thy hand, we come to Thee in lowly reverence and with humble confession. Yet we draw nigh with holy boldness, as unto a throne of grace.

Thou art the High and Holy One that inhabitest eternity, yet Thou dwellest with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Most merciful God, the Father of our Lord Jesus Christ, who helpest the sinful to repent, do Thou inspire our cry of penitence and shame, and most graciously receive it. We acknowledge our transgression, and our sin is ever before us. We have sinned against Thee by thoughts of vanity, and words of folly, by unholy feelings and rebellious deeds. We have sinned against the light through wilfulness and pride. We have sinned through ignorance. We have done that which Thou hast forbidden, and we have left undone that which Thou hast commanded. We confess before Thee our secret faults, the sins we have forgotten, and those sins we cannot forget. Have mercy upon us, O Lord, and pardon our iniquity, for it is great. Have patience with us, for we can pay Thee nothing. Vouchsafe to loose us from the burden of our sins, and cleanse us from their guilt and stain, through Jesus Christ our Lord. Amen.

Almighty God, be pleased to send forth into our hearts the Spirit of Thy Son, that being delivered from our sins, we may walk before Thee in all blamelessness of life. Strengthen within us every holy purpose,

purify our desires and affections, and bring every thought into captivity to the obedience of Christ. Inspire us with a single desire to glorify Thee in all the labour of our hands, and in all the thoughts of our minds. Grant us the same mind that was in Him, that as He hath loved us, even so we also may love one another, that all men may know that we are His disciples.

Strengthen us evermore by Thy grace, so that we, resisting all denial of our convictions and all sinful evasion, may fight the good fight and lay hold on the eternal life.

O Lord, Thou Lover of our souls, who hast brought us from darkness to light, graciously grant that the good work which Thou hast begun in us may be performed until the day of Jesus Christ. Lead us onward from strength to strength, and from glory to glory. We pray that our love may abound yet more and more in knowledge and in all judgment; that we may approve those things which are excellent; that we may be sincere and without offence until the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Almighty God, the fountain of all good, grant us evermore the grace to realise our constant dependence on Thee. Thou hast been the dwelling-place of Thy people in all generations. Our fathers trusted in Thee and rested on Thy compassion. To us, their children, be Thou still the pillar of cloud by day, and the pillar of fire by night. In our manifold wanderings be Thou ever near us. In sorrow let Thy compassion encompass us. In prosperity may Thy Spirit keep us humble, and when heart and flesh fail, be Thou the strength of our heart and our portion for ever.

Now unto Him who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

READING FROM THE OLD TESTAMENT.

PRAISE—*Prose Psalm, Hymn, or Anthem.*

READING FROM THE NEW TESTAMENT.

PRAISE—*Metrical Psalm, or Hymn.*

PRAYER OF INTERCESSION.

Almighty God, who hast commanded us to make intercession for all men, hear, we humbly beseech Thee, our prayers for those whom we ought to remember at the throne of grace.

O Lord, who hast made of one blood all nations of men, we pray for the whole human race, that they may be brought to the knowledge of the truth, and may become united in the fear and love of Thee. Let Thy way, O God, be known upon earth, and Thy saving health among all nations.

Look down in Thy kindness upon our native land. Bless Thy servant our sovereign the King, and the members of the royal family. May the throne be established in righteousness. Grant a spirit of wisdom and of the fear of the Lord to the King's ministers, to the members of Parliament, to all judges and magistrates, and to all in authority in our land.

We pray that Thou wouldst prosper our colleges

and schools, and aid all teachers of youth; that Thou wouldst enlighten those who guide public opinion by voice or pen; that Thou wouldst give Thy Spirit to all physicians and nurses, and sustain them in their labours among the sick and suffering. Hear us also for all workers in the highways of life, that, while pursuing their several callings with fidelity and zeal, they may remember that they serve a Master in heaven.

Father of mercies, we pray for the good estate of the holy catholic Church, that all who call themselves Christians may be built up in their most holy faith, and that Thy Church everywhere may be more faithful to its divine mission. Bless, we beseech Thee, the preaching of the gospel in all the churches of the saints, and throughout the whole world. Suffer not Thy Word to return unto Thee void, but cause it to accomplish that which Thou pleasest, and to prosper in the thing whereto Thou hast sent it.

Bless all ministers and missionaries, all teachers and evangelists, all office-bearers in Thy Church, and all who are labouring to advance Thy cause and kingdom.

Almighty Father, the God of all comfort, we entreat Thee on behalf of the sick and afflicted, the aged, those departing this life, and those mourning the loss of kindred or of friends. May it please Thee to grant unto them comfort and relief, and help all such in their weakness and sorrow to cleave to Him who is the strength and consolation of His people. If it seem good in Thy sight, spare all useful lives, we beseech Thee. Have compassion on the ignorant, and on them that are out of the way. Visit in Thy mercy such as have erred and strayed from the right path; quicken those who are dead in trespasses and sins, and restore

them that are penitent. Hasten the time when all men shall know Thee from the least to the greatest, and when the whole earth shall be filled with Thy glory.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

THE LORD'S PRAYER (*the Congregation joining audibly*).

PRAISE—*Metrical Psalm or Hymn.*

PRAYER FOR ILLUMINATION.

O most merciful Father, who by the glorious ministration of the Spirit, hast given us a clear revelation of Thy will in the Gospel of Thy Son, we beseech Thee to enlighten our minds that we may rightly understand and duly value it, and frame our lives according to it, to Thy honour and glory. Grant that we, walking in the truth in all purity and holiness of life, may have fellowship with Thee and Thy Son Jesus Christ; by whose blood being cleansed from all sins we may at length attain to everlasting life, through Jesus Christ our Lord. Amen.

THE DISCOURSE.

PRAYER.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name Thou wilt grant their requests; fulfil now, O Lord, the petitions and

desires of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen.

PRAISE—*Dismission Hymn or Doxology.*

THE BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

MORNING SERVICE (II.).

Scripture Sentences.

The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and His tender mercies are over all His works.

Delight Thyself in God, and He shall give thee the desires of thine heart. Commit thy way to God, trust also in Him, and He shall bring it to pass.

Prayer of Invocation.

Almighty and eternal God, Teacher and Comforter, Saviour and Friend of the soul, be pleased to visit us with Thy grace, that we may worship Thee now with humble, sincere, and reverent hearts. By Thy Spirit do Thou mercifully aid us in our approach unto Thee. Fill the hearts of us Thy faithful people with a fresh and living sense of our debt to Thy dear Son; kindle in them the fire that shall answer Thy love to men, and make our service glad and free and acceptable in Thy sight.

Help us to make this day holy unto Thee, a time of the recovery of the quiet heart and the childlike spirit, through Jesus Christ our Lord. Amen.

Praise—*Metrical Psalm, or Hymn.*

Prayer of Thanksgiving, Confession, and Supplication.

Almighty God, the fountain of all goodness and all salvation, we acknowledge Thy manifold mercies unto

us Thine unworthy children. Stir up our souls and hearts this day with the memory of Thy loving kindness. We praise Thee for all Thy benefits, and for all patience towards us and all mankind. We would sing praises unto Thy Name, O Most High, and would shew forth Thy loving kindness in the morning, and Thy faithfulness every night. We bless Thee, O God, for the rest of the holy Sabbath. This is the day which the Lord hath made; we will rejoice and be glad in it. We thank Thee for its quiet, and its call to bring our restless lives under the shadow of Thy calm eternity. We praise Thee for the holy memories it awakens within us, and for all the hope it brings into the dimness of this present life.

O God of all truth, we thank Thee for Thy most holy Word, which is able to make us wise unto salvation, and for all the revelation of Thy heart and purpose which Thou hast given to us through it. We thank Thee with full hearts for Jesus Christ, and for all the gracious words which proceeded out of His mouth. We bless Thee that all power is given unto Him in heaven and in earth, and that He is able to save unto the uttermost all that come unto Thee by Him, seeing He ever liveth to make intercession for them. Amen.

O Lord, who knowest the thoughts and intents of the heart, we confess that we have sinned against Thee and done evil in Thy sight. Thou only art holy: Thou hast shown what is good, and what Thou requirest of us for our good. Thou hast sent forth Thy light and Thy truth to lead us in the way everlasting But we have loved the darkness rather than the light, and have followed the promptings of our own evil hearts rather

than the teaching of Thy holy Word. Justly mightest thou have taken away Thy Gospel from us, and left us to our perverseness and impenitence. But, O Lord God, Thy love is deeper than our sin, and Thy salvation than our guilt. Thou art the refuge from our fears and shame, and our hope is in Thy mercy.

Pardon, we beseech Thee, all our neglect of Thy Word and of the means of grace. Forgive our selfishness of heart, our want of love for Thee and Thy kingdom. Forgive us that we have not loved mercy or justice; that we have not walked humbly with Thee our God. Forgive us that although we have named the name of Christ, we have not departed from iniquity. Forgive our dullness to Thine appeals, our heedlessness of the gracious invitations of the Gospel, our manifold disobedience.

Most gracious God, who hast said that if we confess our sins, Thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, pardon, we beseech Thee, all the sins of the past; and break the dominion of evil over us, so that we, being set free from the burden and the bondage of our sin, may henceforth walk in newness of life, and bring forth fruits worthy of repentance, to the glory of Thy great Name, through Jesus Christ our Lord. Amen.

Father of lights, let the brightness of Thy presence dispel our darkness, that henceforth we may walk as the children of the light. Speak Thou the word and Thy servants shall be made whole. Fill our hearts, we pray Thee, with the graces of Thy Holy Spirit—with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Almighty God, who givest to every one as seemeth good in Thy sight, grant us, we beseech Thee, grace to use faithfully the talents which Thou hast committed unto us, and to find in all the duties of life opportunities of serving Thee. Teach us to love those that hate us, and to pray for them that despitefully use us, and fill us evermore with Thine own Spirit of forgiveness and of grace. Enable us, we pray Thee, to be followers of Him who pleased not Himself, who was patient in His life on earth, always doing the will of the Father. Teach us to suffer and to do what Thou pleasest, and to seek to profit by all the discipline of this present life. Enable us by Thy grace to do that which by nature seems impossible.

Gracious Father, who art very pitiful and of tender mercy, we beseech Thee to grant Thy help and comfort in every time of trouble. Suffer us not to be tempted above that we are able, but with the temptation do Thou also make a way of escape, that we may be able to endure it.

Keep us, by Thy steadfastness, O God, from growing weary in well-doing, and number us not among those who go back, in whom Thou hast no pleasure; but graciously vouchsafe to us a constant sense of the companionship of the Lord, and make us, through Him, more than conquerors.

O Lord, merciful Father, who despisest not the sighing of the contrite heart, nor the desire of such as be sorrowful, mercifully hear the prayers that we make before Thee; and grant that we may put our whole trust and confidence in Thy mercy, and evermore serve Thee in purity of heart to Thine honour and glory.

Now unto Him that is able to do exceeding abun-

dantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

READING FROM THE OLD TESTAMENT.

PRAISE—*Prose Psalm, Hymn, or Anthem.*

READING FROM THE NEW TESTAMENT.

PRAISE—*Metrical Psalm, or Hymn.*

PRAYER OF INTERCESSION.

Almighty God, who lovest all and forgettest none, help us now, we beseech Thee, to intercede for others at Thy throne of grace.

We pray Thee to regard with Thy favour the little children. Fill their hearts with love to Thee. Write their names in Thy book of life. Give them a place in Thy heavenly kingdom; and grant that they may be Thine in that day when Thou makest up Thy jewels.

We pray for young men and maidens. Teach them to remember their Creator in the days of their youth. Enable them, O Lord, to consecrate themselves to Thy service whilst the dew of their youth is upon them. Make them willing to endure hardness, as good soldiers of Jesus Christ. From the lust of the flesh, the lust of the eyes, and the pride of life, good Lord, deliver them. Enable them to do all things through Christ who strengtheneth them.

We pray for those who are in the midst of their

years, and are bearing the burden and heat of the day. Save them, O God, from a worldly spirit, and from loss of faith and hope and charity. When they are careful and troubled about many things, may they cast all their care upon Thee, knowing that Thou carest for them.

We remember before Thee, O God, those who are growing old. Grant them Thy light at eventide. And when their flesh and their heart fail, give them clear visions of the better country, and enable them with joyful confidence to say, This God is our God for ever and ever: He will be our guide even unto death.

O Thou Helper of the helpless, we commend to Thy fatherly pity all who are called to bear the burden of sadness or of pain. Be pleased to grant unto the sick and the sorrowful the healing ministry of Thy compassion. Cheer the lonely and the friendless with the comfort of Thy presence. Soothe, we beseech Thee, the wounded spirit of the mourner, and speak peace tc the anxious soul. Send the effectual succour of Thy grace to the tempted and weak; yea, make them more than conquerors in the day of evil.

Father of mercies, who wouldest have all men to be saved, be gracious unto those who, through blindness of heart, are estranged from Thee. Lift the cloud of darkness from their spirits, that they may see Thy face, and know the joy of Thy salvation.

We pray for our native land, and for all classes and conditions of men within its borders. Grant grace unto our sovereign, that he may ever rule in godly fear as a servant of the King of kings. Give counsels of truth and wisdom to his counsellors; guide Thou our senators; enlighten our judges and magistrates; teach Thou all our teachers. Let Christ be enthroned in the hearts of the

people, and may His Gospel of peace, purity, and brotherhood be more and more the law of our national life.

O King Eternal, who turnest the hearts of the nations as the rivers of water, bring all kings and peoples into subjection to Thy will, and let Thy purpose of love be fulfilled in all the earth.

Now unto the blessed and only Potentate, the King of kings, and Lord of lords, be honour and power everlasting. Amen.

THE LORD'S PRAYER (*the Congregation joining audibly*).

PRAISE—*Metrical Psalm, or Hymn.*

PRAYER FOR ILLUMINATION.

Almighty Father, who in Thy great goodness hast bestowed upon us the inestimable benefit of Thy most holy Word, do Thou grant Thy Holy Spirit at this time unto him who speaketh, and unto them that hear; so that the good seed of the kingdom, being received in meekness and faith, may take root in our hearts, and bring forth that fruit of the Spirit which is in all goodness and righteousness and truth; through Jesus Christ our Lord. Amen.

THE DISCOURSE.

PRAYER.

Almighty and most merciful God, who hast sounded in our ears Thy divine and saving oracles, enlighten our minds to the full understanding of what has been spoken, that we may not only be hearers of good words,

but doers of good works, following after faith unfeigned, with blameless life and conduct without reproach, through Jesus Christ our Lord.

Now unto the God of all grace, who hath called us unto His eternal glory by Christ Jesus, be glory and dominion for ever and ever. Amen.

PRAISE—*Dismission Hymn, or Doxology.*

THE BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

AFTERNOON OR EVENING SERVICE (I.).

PRAISE—*Metrical Psalm, or Hymn.*

PRAYER.

O GOD, who dwellest in light that is inaccessible and full of glory, whom no eye hath seen nor can see, but who dost reveal Thyself to the pure in heart, enable us, we beseech Thee, to draw nigh unto Thee with reverence and godly fear, that we may see Thy power and glory, so as we have seen Thee in the sanctuary; and may, by beholding Thine infinite purity, be made ourselves more pure, and by experience of Thy Divine mercy be made ourselves more merciful.

O God, whose sacrifices are a broken spirit, and who wilt not despise a contrite heart, be pleased mercifully to receive us, as we now come in penitence to Thy footstool and make confession of our sin. We have transgressed against Thee in thought, and word, and deed. We have been distrustful, impatient, and uncharitable. We have been disobedient, worldly, and selfish. We have been forgetful of Thy holy commandment, insensible to Thy goodness, and heedless of Thy promises. Have compassion upon us, O Lord: for Thy Name's sake pardon our iniquity; and grant that, being brought to a due sense of our sinfulness, we may watch against temptation, and be so helped and strengthened by Thy grace as hereafter to serve and please Thee in newness of life, through Jesus Christ our Lord. Amen.

O God, without whom nothing is strong and nothing holy, strengthen us by Thy Spirit with all might in the inner man: arm us against temptation: suffer us not to be overcome of evil, but enable us to overcome evil with good. Keep us pure in the midst of iniquity, tranquil in the midst of strife, patient under affliction: and work within us both to will and to do of Thy good pleasure. Mercifully grant unto us Thy continual help, that we may love the things which Thou commandest, and desire the things which Thou dost promise, and so be prepared for the life of eternal blessedness with Thyself in glory.

Merciful Father, who desirest our good alway, grant that we may cheerfully submit to all the discipline of Thy hand, and faithfully follow Thee whithersoever Thou leadest. Suffer no disappointment to shake our confidence in Thee; and let not the misfortunes of life fret and vex our souls. Help us to acknowledge Thee in all our ways, and do Thou direct our paths. Deliver us from a vain and idle spirit, from all indifference, and from all worldliness; and enable us to be diligent in business, fervent in spirit, serving the Lord. In the discharge of daily duty may we be animated by the spirit of Jesus Christ, who went about doing good. Assist us to fulfil His law by bearing one another's burdens, and to follow His example by forgiving each other's faults.

O Lord, most merciful and mighty, we commend ourselves to Thee and to the word of Thy grace, which is able to build us up, and to give us an inheritance among all them that are sanctified. We entreat Thee to keep our souls from death, our eyes from tears, and our feet from falling, that we may walk before Thee in

the land of the living. And grant that, when Thy purposes are accomplished in us here, an entrance may be ministered to us abundantly into Thy kingdom and glory, through Jesus Christ our Lord. And to Thee, Father, Son, and Holy Spirit, be all honour and praise now and evermore. Amen.

PRAISE—*Metrical Psalm, or Hymn.*

READING FROM HOLY SCRIPTURE.

PRAISE—*Anthem, or Prose Psalm.*

PRAYER FOR ILLUMINATION.

Most gracious God, our Heavenly Father, in whom alone dwelleth all fulness of light and wisdom, enlighten our minds, we beseech Thee, by Thy Holy Spirit, in the true understanding of Thy Word. Give us grace that we may receive it with reverence and humility unfeigned. May it lead us to put our whole trust in Thee alone; and so to serve and honour Thee that we shall be to the praise of the glory of Thy grace. And this we ask for the sake of our Lord and only Saviour Jesus Christ. Amen.

THE DISCOURSE.

PRAYER.

O Lord, let us not receive Thy grace in vain. Let not Thy Word return unto Thee void. Make it effectual to bring forth faith in our hearts, and to establish and increase it in them that believe; and so to build us up in the fear and love of God and in the knowledge of our Lord Jesus Christ. Help us to walk worthy of

Thee, to become daily more fruitful in every good work, and always to do that which is well-pleasing in Thy sight, through Jesus Christ our Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAISE—*Dismission Hymn, or Doxology.*

THE BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

AFTERNOON OR EVENING SERVICE (II.).

PRAISE—*Metrical Psalm, or Hymn.*

PRAYER.

ALMIGHTY God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and lovingkindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord. Amen.

O God, the strength of all them that put their trust in Thee, mercifully accept our prayers; and, because, through the weakness of our mortal nature, we can do no good thing without Thee, grant us the help of Thy grace that in keeping Thy commandments we may please Thee both in will and deed. Keep us, we beseech Thee, under the protection of Thy good Providence,

and make us to have a perpetual fear and love of Thy holy Name; through Jesus Christ our Lord.

Almighty and everlasting God, who of Thy tender love towards mankind hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and that in the form of a servant, and to suffer death, even the death of the cross, for our redemption, that we should follow the example of His great humility, patience, and obedience; mercifully grant that this mind may be in us which was also in Christ Jesus, that we may both follow the example of His humble obedience and patient suffering, and also be made partakers of His glorious resurrection to live with Thee for ever.

O God, the King of glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven, and yet didst not leave Thine apostles comfortless, vouchsafe, we beseech Thee, to give us Thy Holy Spirit to guide and comfort us; that, being sober, and watching unto prayer, and above all things having fervent charity among ourselves, we may be exalted into the same place, whither our Saviour Christ is gone before.

Almighty and everlasting God, we beseech Thee, enable us more and more to mortify the flesh, with the affections and lusts thereof, and to bring forth the fruit of the Spirit; that we, loving what Thou dost command, may obtain what Thou dost promise; through Jesus Christ our Lord.

Almighty God, who hast promised to hear the petitions of those that ask in Thy Son's name, we beseech Thee mercifully to incline Thine ear to us, who have now made our prayers and supplications unto Thee; and grant that those things which we have faithfully asked,

according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through Jesus Christ our Lord. Amen.

PRAISE—*Metrical Psalm or Hymn.*

READING FROM HOLY SCRIPTURE.

PRAISE—*Anthem, or Prose Psalm.*

PRAYER FOR ILLUMINATION.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

THE DISCOURSE.

PRAYER.

Most merciful God, Author of all good things, who hast given unto us Thy holy commandments, whereby we should direct our life: imprint them in our hearts by Thy Holy Spirit. And grant that we may so renounce all our fleshly desires, and all the vanities of the world, that our whole delight may be in Thy law; that we, being always governed by Thy holy Word, may in the end attain unto that eternal salvation which Thou hast promised, through Jesus Christ Thy Son.

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

PRAISE—*Dismission Hymn, or Doxology.*

THE BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Part II.

ADMINISTRATION OF THE SACRAMENTS.

BAPTISM.

THE Sacrament of Baptism is ordinarily to be administered in church and in presence of the Congregation. "Nor is it to be administered in private places or privately but in the place of public worship, and in face of the Congregation, where the people may most conveniently see and hear" (*Westminster Directory for Public Worship*). The right use of the ordinance is in no small degree dependent on the observance of this wholesome rule. Yet there are cases in which it may be expedient that the administration should be in private, of which the Minister and the Kirk-Session are to judge.

It is proper that a register be kept of those who are admitted to the Church by Baptism, each entry being attested by the officiating Minister.

A. *BAPTISM OF INFANTS.*

Sermon being ended the Minister shall say :—

The Sacrament of Baptism will now be administered.

A suitable Psalm, Hymn, or Anthem shall be sung.

The Minister shall say :—

Hear the words of the institution of this Sacrament as they were spoken by our Lord and Saviour.

All power is given unto Me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 18-20.

Or, a selection may be made from the following passages :—

Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou

shalt write them upon the posts of thine house, and on thy gates.—Deut. vi. 4-9.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them.—Ezek. xxxvi. 25-27.

Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. vi. 3, 4.

(See also 1 Sam. i. 27, 28; Ps. ciii. 17, 18; Matt. xviii. 1-4, 10-14; Eph. vi. 4; Col. ii. 11, 12, iii. 21.)

*Thereupon the Minister is to address to the Congregation words of instruction and admonition touching the nature, use, and ends of the ordinance, such as the following:—**

ADDRESS.

The Sacrament of Baptism was instituted by the Lord Jesus Christ, when He commanded His Apostles, saying, Go ye into all the world and make disciples of all nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost.

This ordinance is the sign and seal of the grace of God which bringeth salvation. It proclaims the neces-

* See also Appendix, p. 104.

sity of spiritual cleansing; it symbolises the washing of regeneration, the renewal of the Holy Ghost, which is shed on us abundantly through Jesus Christ, our Lord; and it declares the recipient's personal interest in the benefits of the new covenant.

The children of believers have a covenant right to the inestimable privileges of this holy Sacrament. Of such, our Lord Himself has said, is the kingdom of heaven; and His Apostles testify that the promise is not only unto the faithful but unto their children, and that the children of believers are holy unto the Lord.

In administering this ordinance the Church covenants to take spiritual oversight of the children as belonging to Christ's flock, to exercise over them a godly discipline, and to foster their growth in grace and in Christian knowledge. But while owning these responsibilities, the Church, acting by the authority of her Lord, requires of the parents that they pledge themselves in solemn vows.

Here the Parents shall stand, and the Minister, addressing them, shall say:—

In presenting your child for Baptism do you profess your faith in God the Father, the Son, and the Holy Ghost; and do you promise, in reliance on Him who in instituting this ordinance hath said, Lo, I am with you alway, to bring *him* up in the nurture and admonition of the Lord?

*The Parents having signified their assent, the Minister shall offer Prayer for the conjoining of the divine grace with the observance of the ordinance, as follows:—**

O Lord, the God of Abraham, of Isaac, and of Jacob,

* See also "Anthology of Prayers for Public Worship," pp. 147-8.

the God of our fathers, we lift up our hearts unto Thee in thankful remembrance of all Thy lovingkindness toward us in Jesus Christ our Lord. Especially at this time we give thee thanks for the Sacrament of Baptism which Thou hast ordained for a sign and seal of the covenant of grace. Fulfil its holy promise now, we beseech Thee, as we administer the same at Thy command. And while we baptise outwardly and with water, do Thou, of Thy great mercy, follow the ordinance with the thing signified, baptising inwardly and with the Holy Ghost, through Jesus Christ our Lord. Amen.

The Congregation shall now stand, and the Minister shall sprinkle or pour water upon the face of the Child, naming him, and saying:—

A. B., I baptise thee into the Name of the Father, and of the Son, and of the Holy Ghost;

The Lord bless thee and keep thee.

The Lord make His face to shine upon thee and be gracious unto thee.

The Lord lift up His countenance upon thee, and give thee peace.

Thereupon the Congregation may sing the same words of blessing (*Hymn* 649).

Then, addressing the Congregation the Minister shall say:—

This Child is now received into the fold of the visible Church, and is commended to your love and care as a Christian congregation. Whosoever, saith the Lord

Jesus, receiveth one such little child in My name, receiveth Me.

Finally the Minister is to give thanks and pray, entreating God on behalf of the Child that he may never fall from the grace of his *Baptism, and commending the parents and their household to His favour and holy keeping in the following or like words :—**

Almighty and Everlasting God, we give Thee thanks that, of Thine unchanging goodness, Thou hast not only numbered us among Thy chosen, but hast been pleased to bestow upon our children this token and seal of Thy favour in Christ Jesus our Lord. Hear us as we entreat Thee that this Child, who has now been acknowledged as a member of Thy household, may be truly an heir according to the hope of eternal life. Graciously sanctify *him* unto Thyself. Take *him*, we beseech Thee, into Thy fatherly tuition and defence. From *his* earliest days may *he* walk before Thee unto all pleasing. May *he* grow in wisdom as in stature, and in favour with God and man. Make *him* to be profitable unto Thee in *his* day and generation. And being kept by the power of God through faith unto salvation, may *he* at last be presented faultless before the presence of Thy glory with exceeding joy.

We beseech Thee, O Lord, to bless Thy servants who have now dedicated their child to Thee. We thank Thee for Thy great goodness to Thine handmaid whom Thou hast delivered in the time of her pain and peril. May the parents take this child and train *him* up for Thee. Enable them to instruct *him* in the doctrine

* See also "Anthology of Prayers for Public Worship," pp. 148-9.

that is according to godliness, and by a holy example to guide *his* steps in the way of truth and righteousness. Make the spirit of love and peace to rest upon their house at all times. May they dwell together as heirs of the grace of life; and, at last, may they and their children be numbered with Thy saints in glory everlasting.

Sanctify to all of us the administration of this holy ordinance. We give Thee thanks that we also in our infancy were brought to Thine altar; and we bless Thee for the privileges and benefits of a godly upbringing. Have mercy upon us, we pray Thee, in that we have fallen short of the grace of baptism, and have ofttimes walked contrary to the covenant thereby sealed betwixt God and our souls. Grant us a true repentance. Do Thou cleanse us from all unrighteousness. And enable us henceforth to serve Thee with a perfect heart, and to walk with Thee in newness of life, through Jesus Christ our Lord.

The very God of peace sanctify us wholly, and we pray God our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

A suitable Psalm or Hymn shall then be sung, after which shall follow the Benediction :—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

APPENDIX.

Instead of such an Address as is suggested above, the following historic Exhortation may profitably be employed :—

This Baptism with water doth signify and set forth unto us the virtue of Christ's blood and righteousness for cleansing our souls from the guilt and deadly poison of sin, that being born again of the Spirit we may walk in newness of life, of which grace Baptism is the covenant sign and seal.

Moreover, ye that be fathers and mothers may take from hence most singular comfort in seeing your children thus received into the bosom of Christ's Church: and by this also ye are daily admonished that ye bring up in piety and virtue these children of God's favour and mercy, over whom His fatherly providence watcheth continually.

Wherein if ye be negligent, ye shall not only do injury to your children, hiding from them the good pleasure of Almighty God, their Father, but ye shall bring judgment upon yourselves, in suffering His children, bought with the blood of His dear Son, so traitorously, for lack of knowledge, to turn back from Him.

It much profiteth oft to be present at the administration of Baptism, that we being put in mind of the league and covenant betwixt God and us—that He will be our God and we His people, He our Father and we His children—may have occasion to try our past lives as well as our present conduct, and to examine ourselves whether we stand fast in the faith of God's elect,

or contrariwise have strayed from Him through unbelief and ungodly living; whereof if our consciences do accuse us, yet by hearing the loving promises of our Heavenly Father (who calleth all men to mercy by repentance) we may from henceforth walk more warily in our vocation. (*Adapted from the Book of Common Order.*)

NOTE.

In order to intelligent and fruitful participation in the Ordinance, however, occasional, if not frequent, variety is desirable here; and suitable topics are very numerous. For example, the various significance of Baptism and the children's "interest in the covenant and right to the seal of it" (Westminster Directory); the Three-fold Name and the heritage of the baptised; the symbolism of the rite; its special value for Christian parents to whom it is a seal of the promise which is "unto them and unto their children" and a call to dedicate them to the Lord; the manifold suggestion it carries with regard to the consecration of family life and the ties of kinship: its message of grace to the young; the admonition it brings to all who are present "to look back to their baptism, to repent of their sins against their covenant with God, to stir up their faith, to improve and make right use of their baptism and of the covenant sealed thereby betwixt their souls and God."

The Scriptures noted above will be found suggestive of these and other topics.

B. *BAPTISM OF ADULTS.*

The Minister shall begin the Service by reading one or more of these Scriptures :—

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them. . . . And ye shall be My people, and I will be your God. —Ezek. xxxvi. 25-28.

Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven.—Matt. x. 32.

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. —Rom. x. 10.

Arise, and be baptised, and wash away thy sin, calling on the Name of the Lord.—Acts xxii. 16.

A suitable Psalm or Hymn shall then be sung.

The Minister shall then address the Congregation as follows :—

Before the Lord Jesus Christ left this world He said to His Apostles, All power is given unto Me in heaven

and in earth: go ye therefore, and make disciples of all nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world. Thus was this holy ordinance instituted; and thus did our Lord make provision whereby we might enter into covenant and communion with God the Father who created and has adopted us; with God the Son who has redeemed us by His blood; and with God the Holy Ghost who sanctifies and is to us the earnest of eternal life.

The needful but much neglected duty of improving our baptism is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others; by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagement; by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament; by drawing strength from the death and resurrection of Christ, into whom we are baptised, for the mortifying of sin and quickening of grace; and by endeavouring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ, and to walk in brotherly love, as being baptised by the same Spirit into one body.*

* See Larger Catechism, Q. 167.

And addressing the Catechumen he shall say :—

In presenting yourself for baptism, my *brother*, you confess your faith in God the Father, the Son, and the Holy Spirit ; you publicly pledge yourself to His service ; and you solemnly declare that you desire to die unto sin and to live unto righteousness, walking in newness of life.

And while you thus dedicate yourself to the Lord, He conveys to you by means of this ordinance the gladdening assurance that the blessings which the water of baptism represents are freely given to you. He invites you to rejoice in the assurance that the blood of Jesus Christ His Son cleanseth you from all sin, and that the Spirit of holiness is imparted to you, to renew you in the inner man, to fit you for the work and warfare to which you are called, and to make you meet to be a partaker of the inheritance of the saints in light.

The Minister shall then put to him *the following questions, or at least Nos.* 4, 5, *and* 6, *which in ordinary circumstances may be sufficient :—*

1. Do you accept the Scriptures of the Old and New Testaments as the Word of God and the supreme rule of faith and practice ?

2. Do you believe in one God—the Father, the Son, and the Holy Ghost ?

3. Do you acknowledge yourself to be a sinner, and therefore in need of salvation, and do you believe that you can be saved only by the grace of God, the redeeming work of Christ, and the regenerating and sanctifying power of the Holy Ghost ?

4. Do you believe in Jesus Christ as the only Redeemer of men? Do you accept and trust Him as your Saviour, own Him as your Lord, and engage, in dependence on the promised help of His Spirit, to obey His commands and follow His example?

5. Do you accept the views of truth and duty held by this Church, and the principles on which its constitution and order are founded?

6. Do you promise to submit to the Session of this Congregation, and to the higher Courts of this Church, as being over you in the Lord, to observe the ordinances of God, to contribute according to your ability towards the support of the Gospel and its extension both at home and abroad; and will you study to promote the welfare of this Congregation, and seek by a holy life to adorn the doctrine of God our Saviour?

The Catechumen having made solemn profession of his *faith, the Minister shall offer prayer:—*

Almighty God, the Father of our Lord Jesus Christ, who hast called us to be partakers of Thy great mercy in the fellowship of the faith, and hast appointed this ordinance of baptism to be a precious means of grace to Thy believing people, graciously vouchsafe to bless this ordinance to *him* who is about to be baptised. Be pleased, we beseech Thee, to join the inward baptism of the Spirit with the outward baptism of water. Make this baptism unto *him* a seal of adoption, remission of sin, regeneration and eternal life. And grant, most merciful Father, that being conformed to Thy Son in His death and resurrection, *he* may walk before Thee in newness of life, all *his* days, through Jesus Christ our Lord. Amen.

Then sprinkling water upon the head of the Catechumen (devoutly kneeling), he shall say :—

A. B., I baptise thee into the Name of the Father, and of the Son, and of the Holy Ghost.

The very God of peace sanctify thee wholly; and I pray God thy whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.

Turning to the Congregation he shall say :—

Our *brother* is now received into the fellowship of the Church of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us, to the glory of God.

The Congregation shall make response in the words—

The Lord bless thee and keep thee:

The Lord make His face to shine upon thee and be gracious unto thee:

The Lord lift up His countenance upon thee, and give thee peace.

Prayer shall be offered as follows :—

Almighty and ever-blessed God, who in Thy great goodness hast given us a place within Thy Church and marked us with the seal of Thy love in baptism, do Thou mercifully hear us as we pray on behalf of *him* who has now solemnly dedicated *himself* unto Thee in this holy ordinance. Do Thou who givest power unto the faint enable *him* daily to perform *his* vows. May Thy fatherly love shine upon *his* earthly path; may the grace of the Lord Jesus Christ abound towards *him*, that *he*, always having all sufficiency in all things

may abound unto every good work: and may the Spirit of glory and of God rest upon *him*, to guide and comfort and sanctify. Let *him* never grow weary in well-doing, but fight the good fight, and lay hold of eternal life. And having served *his* generation faithfully by the will of God, may he in Thy great mercy have an entrance ministered to him abundantly into Thy heavenly Kingdom, through Jesus Christ our Lord; to whom, with Thee the Father and the Holy Ghost, be honour and glory everlasting. Amen.

Thereafter the Minister and Elders shall give the right hand of fellowship to the newly admitted Member. Which being done, the Minister addressing him *shall say:—*

Beloved, hear now the word of the Lord touching the privileges and duties of this estate into which you have been admitted:

In Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath

called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy: for I am holy.

Now may our God count you worthy of His calling, and fulfil in you all the good pleasure of His goodness, and the work of faith with power, that the Name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

And to the Congregation he shall say:—

Be kindly affectioned one to another with brotherly love, in honour preferring one another.

Bear ye one another's burdens, and so fulfil the law of Christ.

For we, being many, are one body in Christ, and every one members one of another.

A suitable Psalm or Hymn shall then be sung, after which shall follow the Benediction:—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

THE LORD'S SUPPER.

THE Westminster Directory of Public Worship recommends that on the Lord's Day, before that on which the Communion is to be administered, "something concerning the ordinance and the preparation thereunto, and the participation thereof, should be taught; that by the diligent use of all means, public and private, all may come better prepared to this heavenly feast."

One or more preparatory services should be held toward the end of the week, and at one of these (or on the Sabbath preceding) the Young Communicants should be received and welcomed to the fellowship of the Church by the Kirk-Session.

It is of great importance that the whole service on a Communion Sabbath should be a unity; that the discourse, the exhortations, the Scripture lessons, the prayers and praise should lead up to the act of communion. It is important also that the dispensation of the Sacrament should follow closely upon the preaching of the Word, as its most sacred seal.

In those churches which make the observance of the Sacrament a service by itself, the whole of the Morning Service, with its Action Sermon, should be arranged as an introduction to the Communion Service which is to follow.

ORDERS OF SERVICE.

I. Order where the Communion is Part of the Ordinary Service.

1. Scripture Sentences, and Prayer of Invocation.
2. Praise.
3. Prayer of Adoration, Confession, and Petition.
4. Reading of Scripture.
5. Praise.
6. Prayer of Intercession.
7. Discourse.
8. Prayer.
9. Praise.

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10. Reading of the Words of Institution.
11. Exhortation.
12. Communion Hymn, during the singing of which the Elements are brought in, or uncovered.
13. Prayer of Thanksgiving and Consecration.
14. Distribution of the Elements.
15. Address.
16. Prayer.
17. Praise.
18. Benediction.

Note.—Where it is the custom to make the Distribution of the Bread and the Distribution of the Cup separate acts, the Service may from No. 13 proceed according to Order II. A., Nos. 9-15.

II. Orders for a Separate Communion Service.

A.

1. Scripture Sentences.
2. Praise.
3. Prayer for Grace and Preparation.
4. Reading of Scripture.
5. Praise.
6. Reading of the Words of Institution.
7. Exhortation.
8. Communion Hymn.
9. Blessing of the Bread, and Distribution.
10. Blessing of the Cup, and Distribution.
11. Psalm of Thanksgiving.
12. Address.
13. Prayer of Self-dedication and Intercession.
14. Praise.
15. Benediction.

B. (*Alternative Order.*)

The prayers and other matter for this order may be taken from Service I. (pp. 116-122).

1. Praise.
2. Reading of Scripture.
3. Prayer.
4. Praise.
5. Words of Institution.
6. Address.
7. Communion Hymn.
8. Prayer of Consecration.
9. Distribution of the Elements.
10. Address.
11. Praise.
12. Benediction.

I.

The first part of the service being ended, the Minister, still remaining in the pulpit, shall read the Words of Institution from 1 *Cor.* xi. 23-29 *as follows:—*

The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and said, Take, eat, this is My body which is broken for you: this do in remembrance of Me. After the same manner also He took the cup when He had supped, saying, This cup is the new covenant in My blood: this do, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.

Thereafter he shall address to the Congregation words of exhortation, warning, and invitation as follows:— *

Dearly beloved in the Lord, forasmuch as we be now assembled to celebrate the Holy Communion of the body and blood of our Saviour Christ, let us consider these words of St Paul how he exhorteth all persons diligently to examine themselves before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a truly penitent heart and a living faith we receive that holy Sacrament,

* From the *Book of Common Order*, slightly modified.

so is the danger great if we receive the same unworthily, for then we be guilty of the body and blood of Christ our Saviour, we eat and drink our own judgment, not discerning the Lord's body.

And therefore, in the name and authority of the eternal God and His Son Jesus Christ, I warn from this Table all such as live a life directly fighting against the will of God, charging them, as they will answer in the presence of Him who is the righteous Judge, that they presume not to profane this most Holy Table. And yet this I pronounce not to exclude any penitent person, how grievous soever his sins have been, so that he feel in his heart unfeigned repentance for the same; but only such as continue in sin without repentance. Neither is this pronounced against such as aspire to a greater perfection than they can in this present life attain unto; for albeit we feel in ourselves much frailty and wretchedness, as that we have not our faith so perfect and constant as we ought, being many times ready to distrust God's goodness through our corrupt natures; and also that we are not so thoroughly given to serve God, neither have so fervent a zeal to set forth His glory as our duty requireth, feeling still such rebellion in ourselves that we have need daily to fight against the lusts of our flesh; yet, nevertheless, seeing that the Lord hath dealt thus mercifully with us that he hath printed His Gospel in our hearts, so that we are preserved from falling into despair and unbelief; and seeing also He hath endued us with a will and desire to renounce and withstand our own affections, and with a longing for His righteousness and the keeping of His commandments, we may now be right well assured that these manifold imperfections in us shall be no hindrance

at all against us, to cause Him not to accept us as worthy to come to His spiritual Table. For the end of our coming is not to make protestation that we are upright and just in our lives; but contrariwise, we come to seek our life and perfection in Jesus Christ.

Let us consider, then, that this Sacrament is a singular medicine for all poor sick creatures, a comfortable help to weak souls, and that our Lord requireth no other worthiness on our part but that we unfeignedly acknowledge our imperfection. Then to the end that we may be worthy partakers of His merits and most comfortable benefits, which is the true eating of His flesh and drinking of His blood, let us not suffer our minds to wander about the consideration of these earthly and corruptible things (which we see present to our eyes and feel with our hands) to seek Christ bodily present in them, as if He were enclosed in the bread and wine, or as if these elements were changed into the substance of His flesh and blood. For the only way to dispose our souls to receive nourishment, relief, and quickening of His substance, is to lift up our minds by faith above all things worldly and sensible, and thereby to enter into heaven that we may find and receive Christ, where He dwelleth undoubtedly, very God and very Man, in the incomprehensible glory of His Father; to whom be all praise, honour, and glory, now and ever. Amen.

[*Or, the Minister may use the form of exhortation, or the passages from Scripture, given in the Appendix, p.* 128.]

The Communion Hymn shall then be sung, during the singing of which the Minister shall come down from the pulpit to the Communion Table, and the elements shall be

brought in by the Elders, or, if already on the Table, shall be uncovered.

The Minister shall then say :—

The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it. Let us, following His example, give thanks.

We praise Thee, O God, we acknowledge Thee to be the Lord. We thank Thee for all Thy mercies to us and to all mankind, and above all for the sovereignty of Thy grace, which thou hast brought near us in Jesus Christ our Lord. We bless Thee this day, that when through disobedience we had fallen from Thee, Thou didst not leave us to ourselves ; Thou didst come for our salvation, and Thou hast given us the blessed hope of everlasting life through Jesus Christ our Lord. We bless Thee for His incarnation, for His life in this world, for His sufferings and death for men, for His rising again from the dead, for His ascension and His everlasting reign.

We beseech Thee, O God, to inspire us with a fuller sense of our great debt to Thy dear Son, both for this present life and for the life to come, that with grateful hearts we may take the cup of salvation and call on Thy holy Name. Grant us, we beseech Thee, grace so to realise the presence of Jesus Christ that we may be enabled to put our finger into the print of the nails, and our hand into his side, and to be not faithless but believing. Shed abroad Thy love in our hearts, that, like the disciple Jesus loved, we may lean upon His breast at supper, and speak to Him as a man speaketh unto his friend.

Bless and sanctify with thy Word and Spirit these thy gifts now set before us, and grant that we may become partakers of the body and the blood of Jesus, with all His benefits, to our spiritual nourishment and growth in grace; through Jesus Christ our Lord we ask it.

And now with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying: Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of Thy glory. Glory be to Thee, O Lord Most High. Amen.

The Minister shall then take the Bread and break it, and shall give it to the Elders, saying :—

Take eat, this is My body which is broken for you. This do in remembrance of Me.

After a pause, he shall take the Cup, and shall give it to the Elders, saying :—

This cup is the new covenant in My blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come.

The Elders shall then give the elements to the Congregation, silence being maintained till all have been served.

Thereafter, when the Elders have returned with the elements and have placed them again on the Table, the Minister may give a brief address, and may engage in prayer in such words as these :—

O God, our Heavenly Father, from whom cometh down every good and perfect gift, we give Thee thanks

for all the blessings we have this day received at the Table of the Lord. Having received Christ Jesus afresh as our Lord and Saviour, may we be empowered to walk in Him: may we be rooted and built up in Him and established in the faith as we have been taught, abounding therein with all thanksgiving. Make Thy grace sufficient for us day by day. Teach us to fight the good fight of faith, to the which we have been this day called afresh, and have professed a good profession before many witnesses.

Remember graciously, O Lord, all those with whom we are one this day in the body of Christ, the multitudes of every name who are joined with us in the one household of the faith, and our brethren in Christ throughout the world. Rejoicing this day in the communion of saints, we bless Thy holy Name for all Thy servants who, having accomplished their warfare, are at rest with Thee. We rejoice to believe that we are still one with them in the same holy fellowship. We pray Thee to enable us to follow their faith and good example, that we with them may finally be partakers of Thy heavenly kingdom at the coming of our Lord Jesus Christ with all His saints. Hear us, O Heavenly Father, for Jesus' sake, to whom with Thee and the Holy Ghost be glory for ever and ever. Amen.

A suitable Psalm or Hymn shall then be sung, and thereafter the Minister shall pronounce the Benediction:—

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will,

working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

II. *A.*

The Congregation being assembled, the Minister may begin the service by reciting some suitable sentences of Holy Scripture (*see p.* 16).

Then may be sung an introductory Psalm or Hymn.

Thereafter the Minister shall offer a Prayer for Grace and Preparation, or he may use this Prayer from Holy Scripture:—

We bow our knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant us, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man: that Christ may dwell in our hearts by faith: that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Our Father which art in heaven, Hallowed be

Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

Then shall be read one or more passages of Holy Scripture, such as:—

Exodus xii. 3-14, or 21-27; with Matthew xxvi. 17-29.

Exodus xvi. 11-15 and 32-35; with John vi. 24-35.

Exodus xx. 1-17; with Romans iii. 19-26 and v. 1-11; Matthew v. 3-16, or 1 John i. and ii. 1-6.

Psalm xxii. 1-8, 16-18, and 23-31; with Philippians ii. 5-11.

Psalm xl. 1-8; with Hebrews x. 1-10.

Isaiah liii.; with Matthew xxvii. 27-54, or Mark xv. 16-39.

Luke xxiii. 13-49, or Hebrews x. 12-25.

A Psalm or Hymn referring to Christ's atoning work may now be sung, after which the Minister shall recite the Exhortation (p. 116), or address to the communicants such other words as may aid in preparing their minds for the due observance of the ordinance.

Then shall the Minister say:—

Let us read the words of the Institution of the Lord's Supper, as they are recorded by the Apostle Paul in his First Epistle to the Corinthians, chapter eleventh, at the twenty-third verse.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same

night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said: Take, eat, this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when he had supped, saying: This cup is the new covenant in My blood: this do ye, as oft as ye drink it, in remembrance of Me.

A Communion Hymn shall then be sung, and the Elders shall uncover the elements.

The Minister shall then say:—

The Lord Jesus, the same night in which He was betrayed, took bread and blessed it, giving thanks. Let us do likewise in His name.

God of all grace, we thank Thee that at this Holy Table Jesus Christ is before our eyes set forth crucified —wounded for our transgressions, and bruised for our iniquities; and we praise Thee that in this bread which we break we have the communion of His broken body.

Impart to us, we beseech Thee, a true and living faith, that, as we partake of this sacramental food, we may spiritually eat of the true Bread which came down from heaven. May we have such fellowship with our Redeemer in this holy act that His words shall be to us spirit and life, and He Himself a full satisfaction to our souls' desires.

O Thou King of saints, bless the provision of Zion to every communicant: and grant that we, being nourished in our souls with the benefits of the new covenant, shall go from strength to strength, until,

having finished our course, and become meet for the inheritance of the saints in light, we shall, with all the blessed, eat of the hidden manna in our Father's kingdom.

This we ask in the name of Jesus Christ our Lord. Amen.

The Minister shall then say:—

The Lord Jesus Christ brake the Bread (*here the Minister shall break the Bread*), and gave it to His disciples, as I, ministering in His name, give it unto you (*here he shall give the Bread to the Elders*), saying, Take, eat: this is My body, which is broken for you: this do in remembrance of Me.

The Minister and the Elders having partaken of the Bread, it shall be distributed among the communicants. After all have partaken, the Minister shall take the Cup in his hand, and say:—

The Lord Jesus after the same manner took the Cup, and blessed it, giving thanks. Let us do likewise in His name.

What shall we render unto the Lord for all His benefits towards us? We will take the cup of salvation, and call upon the Name of the Lord.

Most merciful God, we have been far off from Thee, but in the blood of Jesus Christ Thou hast made us nigh. We have been burdened with the guilt of sin, and polluted with its defilement, but Thou hast provided remission and cleansing. We have been dead in trespasses and sins, but Thou hast quickened our souls to life divine. Therefore, as we receive now the symbol of that precious blood through which Thou

hast wrought such great things for us, we call upon our souls, and all that is within us, to bless Thy Holy Name.

Be pleased, O God most merciful, to grant that this fruit of the vine, in which we have the communion of the blood of Christ, may truly be to each of us a cup of blessing. And being filled thereby with the joy of the Lord, which is our strength, may we press on with faith and patience to inherit the promises, till we come to that better country in which we shall thirst no more, but the Lamb Himself shall lead us unto living fountains of water.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall the Minister say :—

The Lord Jesus gave the Cup to the disciples as I, ministering in His name, give it unto you (*here the Minister shall give the Cup to the Elders*), saying, This Cup is the new covenant in My blood : this do ye, as oft as ye drink it, in remembrance of Me.

When all the communicants have partaken, and the Elders have resumed their places at the Table, the Minister shall say :—

As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come.

And now, brethren, it is most meet and right that we should praise the Lord for His goodness to us at His Holy Table : therefore let us together lift up our hearts unto Him in a song of thanksgiving.

Thereupon shall be sung a Psalm or Hymn, such as

Psalm ciii. 1, 5; *Paraphrase* lxiv. 1, 2; lxv. 5-7; *Hymn* 218 *or* 631; *or The Sanctus.*

Praise being ended, appropriate exhortations may be addressed to the communicants touching the duties which devolve upon them as the Lord's people and the recipients of so great benefits; after which a Prayer of Self-dedication and Intercession shall be offered as follows:—

Almighty God, our Father and Redeemer, who hast purchased us to be Thine own, not with corruptible things as silver and gold, but with the precious blood of Christ, we yield ourselves afresh to Thee in the bonds of a holy covenant, and anew consecrate our service unto the Lord. Accept, we beseech Thee, this our vow. Confirm it upon our consciences by the seal of Thy Holy Spirit: and so constrain us by the love of Christ that by lives of holiness and zeal and charity we may evermore shew forth Thy praise.

We pray Thee for a blessing upon our brethren who have been absent from the sacred feast. Be pleased so to quicken their love and deepen their desire after Thee, that they too shall see Thy power and glory as we have seen it in the sanctuary. Fulfil in them all the good pleasure of Thy goodness, and the work of faith with power; comfort their hearts, and stablish them in every good word and work.

Visit, we beseech Thee, with Thy divine favour all who love the Lord Jesus Christ in sincerity. Let Thy manifold grace be so ministered unto them that they shall be perfect and entire, wanting nothing. O Lord, save Thy people, bless Thine inheritance: feed them also, and lift them up for ever.

This day, O God of our fathers, we praise Thy Name

for all Thy saints departed in the faith, who now in felicity rest with Thee. We bless Thee for our fellowship with them in Christ, and for the sure hope of a joyful reunion in the day of the resurrection of the just. And, seeing we are compassed about with so great a cloud of witnesses, may we so run with patience the race which is set before us, that, when Christ shall come again to gather unto Himself the full number of His elect, we too shall receive an abundant entrance into Thine everlasting kingdom.

Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

A concluding Psalm or Hymn shall then be sung, such as Paraphrase lx. *or Hymn* 306, *vers.* 2, 3; *after which the Minister shall pronounce the Benediction :—*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

APPENDIX.

Instead of the Exhortation from the Book of Common Order, the Minister may make use of the following :—

Dear Brethren, it is meet that those who purpose to come to the Lord's Table should consider the meaning and ends of this Sacrament, wherein Christ and all

the benefits of the new covenant are set forth and sealed to believers, and the great necessity of having our comfort and strength renewed thereby in this our pilgrimage and warfare. And as the benefit is great, if we come to this Table with knowledge, faith and repentance, love and purpose of new obedience, and with souls hungering and thirsting after Christ; so also is the danger great if we eat and drink unworthily.

Therefore in the name of Christ I do, on the one part, warn all such as are scandalous and profane, or that live in any sin against their conscience, that they presume not to come to this Holy Table, inasmuch as he that eateth and drinketh unworthily, eateth and drinketh judgment to himself. But, on the other part, I do in an especial manner invite and encourage all who labour under a sense of the burden and defilement of their sins, and who desire to reach out unto a greater progress in grace than they have yet attained unto, to come to the Lord's Table, assuring them in His name of welcome, and of refreshment and strength to their weak and wearied souls.

Or, the Minister may read instead the following passages from Scripture:—

And God spake all these words, saying:

I am the Lord Thy God, which have brought Thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day to keep it holy.

Honour thy father and thy mother.

Thou shall not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not covet.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake.

Rejoice, and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.

Come unto Me, all ye that labour and are heavy laden, and I will give you rest.

Take My yoke upon you, and learn of Me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.

Part III.

SERVICES ON SPECIAL OCCASIONS.

ADMISSION OF BAPTISED PERSONS TO THE FULL COMMUNION OF THE CHURCH.

Preparation.

It is of great importance that much care be given to the preparation of candidates for the Communion. A class should be formed by the Minister at which instruction may be given on such subjects as the following:—

The Sacrament of Baptism—its meaning and benefits; why infants are baptised; the place of such in the Church; and the relation of Baptism to the Lord's Supper.

Faith and Repentance—how they make Baptism a blessing and unite us to the Lord Jesus Christ; the work of the Holy Spirit and of ourselves in this; conversion; the need of decision, etc.

The Christian Faith—as expressed in the Apostles' Creed, the Nicene Creed, or the Catechisms of the Church.

The Christian Character—as exhibited in the Ten Commandments, our Lord's teaching, and the Epistles of the New Testament.

The Inner Life—prayer; self-discipline; the culture of spiritual habit and disposition, etc.

The Sacrament of the Lord's Supper—its institution, meaning, privileges, responsibilities; in particular it is desirable that careful instruc-

tion be given concerning the order of the Sacrament, the forms of worship involved in it, and the significance of the elements and acts employed. It may relieve troubled souls and be profitable to all, to expound the Apostle Paul's comment in 1 Cor. xi. 26, etc., and the Larger Catechism, Question 172.

At the closing meeting of the class it will be found helpful that the Minister should suggest suitable exercises before, at, and after Communion.

The names of candidates should be made known to the elders of the several districts in which they reside, and the Kirk-Session, being satisfied of their fitness to receive the full privileges of the Church, a service for their admission should be publicly intimated and held, the Elders being present with the Minister.

Service of Admission.

The Minister shall begin the Service by reciting one or more of the following Sentences of Scripture :—

Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

I am the good Shepherd, and know My sheep, and am known of Mine. My sheep hear My voice, and I know them, and they follow Me.

If ye love Me, keep My commandments.

Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.

Ye are My friends, if ye do whatsoever I command you.

Thereafter the Minister shall address the Congregation as follows:—

Dearly beloved: The Lord Jesus Christ, after His resurrection, gave commandment to His Apostles and the brethren assembled with them, that His disciples should be baptised into the Name of the Father, and of the Son, and of the Holy Ghost. He also, after His ascension, and the outpouring of the Holy Ghost, united the multitude of believers into a sacred fellowship for the perfecting of holiness, for the conversion of the world, and for God's eternal glory. They were pledged accordingly to maintain the ordinances of Christian doctrine and worship, and the fellowship of believers from one generation to another.

In His Name, therefore, we are here assembled that we may publicly receive into the brotherhood of Christ's disciples those persons whom the Session of this Congregation have accounted worthy to be admitted into full communion. Their names are—

(*Here shall be read the names of the Candidates, who are to stand up one by one as they are called.*)

The Minister shall then put to them the following questions, or at least Nos. 4, 5, *and* 6, *which in ordinary circumstances may be sufficient:—*

1. Do you accept the Scriptures of the Old and New Testaments as the Word of God and the supreme rule of faith and practice?

2. Do you believe in one God—the Father, the Son, and the Holy Ghost?

3. Do you acknowledge yourselves to be sinners, and therefore in need of salvation, and do you believe that

you can be saved only by the grace of God, the redeeming work of Christ, and the regenerating and sanctifying power of the Holy Ghost?

4. Do you believe in Jesus Christ as the only Redeemer of men? Do you accept and trust Him as your Saviour, own Him as your Lord, and engage, in dependence on the promised help of His Spirit, to obey His commands and follow His example?

5. Do you accept the views of truth and duty held by this Church, and the principles on which its constitution and order are founded?

6. Do you promise to submit to the Session of this Congregation, and to the higher Courts of this Church, as being over you in the Lord, to observe the ordinances of God, to contribute according to your ability towards the support of the Gospel and its extension both at home and abroad; and will you study to promote the welfare of this Congregation, and seek by a holy life to adorn the doctrine of God our Saviour?

The Candidates having given assent to each of these questions, the Minister shall offer prayer as follows:—

O merciful Saviour, who not only didst die for us, but also dost give Thyself to be our spiritual food and sustenance, we pray Thee to look down in mercy upon these Thy servants who humbly desire to be admitted to Thy holy Feast. Thou hast said that Thou wilt not cast out any that truly come unto Thee. Accept Thy servants, therefore, we beseech Thee, O blessed Jesus, for Thine own merit's sake. Make them partakers of Thy priceless sacrifice. Feed them with the Bread of Life which cometh down from heaven. Cleanse them in the fountain of Thy blood. Receive them into the

fellowship of Thy saints. Make Thyself known to them in the breaking of bread. O most gracious Saviour, set apart for Thyself these Thy servants in godliness; and let them never more be separated from Thee in this world or in the world to come. And to Thy Name shall be all the glory both now and for ever. Amen.

After prayer the Minister shall say to the Candidates :—

In view of the profession and promises which you have now made, we, in the name of the Lord Jesus Christ, welcome you into the fellowship of His Church; and we pray our God and Father to defend you with His heavenly grace, that ye may be His for ever; that through His Holy Spirit ye may daily increase in the knowledge and love of our Lord Jesus Christ, until ye come into His heavenly kingdom.

The Lord bless you, and keep you: the Lord make His face shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace.

The Congregation may then sing the same words of blessing (*Hymn* 649), *or Psalm* cxxiv. 7, *after which the Minister shall say :—*

In token that you have been admitted to full communion with the Church, we now give to you the right hand of fellowship.

Thereafter, addressing the Congregation, the Minister shall say :—

Forasmuch as these have now been received into the fellowship of this Congregation, we commend them to

your Christian regard as one with us in the Lord; and we exhort you to remember what our Lord Jesus Christ saith: A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

The Minister shall then shortly address those who have been received into full communion on some suitable subject, such as one of the following:—Their relation to Christ as the Head of the Church; their relation to the Church Catholic; their relation to their own Church; their relation to their Congregation; special features of the Christian life; special graces of the Christian character; liberality; temptation; the call to Service. The address may conclude with such texts as the following; or these passages may take the place of an address; in which case they may be prefaced with these words:—

Dearly beloved: Hear now the Word of God touching the privileges and duties of this estate into which you have been admitted.

Ye have avouched the Lord this day to be your God, and to walk in His ways, and to keep His statutes and His commandments and His judgments, and to hearken unto His voice: and the Lord hath avouched you this day to be His peculiar people.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom ye also are builded together for an habitation of God through the Spirit.

The foundation of God standeth sure, having this seal, The Lord knoweth them that are His; and, Let every one that nameth the name of Christ depart from iniquity.

If we walk in the light, as He is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin.

Jesus said: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it.

I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

To him that overcometh will I give to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The following, or a like prayer, shall then be offered:—

Almighty God, the Father of our Lord Jesus Christ, we entreat Thee to bestow Thy grace upon Thy servants who have this day made solemn profession of their faith before Thee. Deepen in their hearts the holy impressions of this hour. Continually renew and strengthen their desire and purpose, that they may reverently take into their hands the memorials of their Lord's death, and being greatly strengthened thereby may run with patience the race set before them, looking unto Jesus.

Do Thou make them to be helpers of one another's joy and victory over evil. Alike in their hours of sacramental fellowship and of active service in the world, fill their hearts with the peace which the world cannot take away. Stablish, strengthen, and settle them; and when they have served their generation by the will of God, do Thou receive them into the joy of their Lord.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power which worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

A suitable Psalm or Hymn shall then be sung, after which shall follow the Benediction:—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

CELEBRATION OF MARRIAGE.

It was the ancient custom of the Scottish Church to celebrate Marriage "in the place appointed by authority for public worship," and wherever that is possible it is seemly and desirable to follow this practice. But whether the Marriage Service be held in the church or elsewhere, it is of great importance that it be conducted with due solemnity and decorum.

The law of the land requires that before proceeding to the celebration of Marriage the officiating minister must have evidence produced to him in a Registrar's or Session-clerk's certificate that Notice of Marriage has been duly given in the Registrar's office or the Parish Church.

Order of Service.

1. Voluntary, Introit, or Hymn.
2. Sentences of Scripture.
3. Proclamation.
4. Address.
5. Prayer.
6. The Vows.
7. Placing of the Ring.
8. Declaration of Marriage.
9. The Blessing (Minister and Congregation).
10. Prayer.
11. Anthem by the Choir.
12. Address.
13. Psalm or Hymn.
14. The Benediction.

The Service may begin with a voluntary, an introit sung by the choir, or a psalm or hymn by the Congregation, during which the Bride enters the church and takes her place at the left hand of the Bridegroom.

The parties being present, the Minister may recite some sentences of Scripture, such as—

Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.

The Lord God said, It is not good that the man should be alone: I will make him an help meet for him. And He brought the woman unto the man.

Jesus said, For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh.

Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord.

The Minister shall then address the parties after this manner:—

Beloved, Marriage is a divine ordinance, instituted for the glory of God and the welfare of man. It had its beginning in the holy life of Eden; our Lord Jesus Christ has expressly set upon it the seal of His recognition; and His apostle, speaking by the Spirit, has declared it to be honourable in all. Wherever, therefore, Marriage is entered upon in the right spirit and maintained in Christian love and loyalty, the blessing of the Three-One God is secured to it by many gracious promises.

Into this holy and honourable estate you —— —— and —— —— now desire to enter; and here before God and these witnesses you do solemnly profess that you know of no cause why you may not lawfully be joined together as Husband and Wife: Do you not?

The parties having given their assent, the Minister shall then say to the Congregation:—

Dear Brethren, we are here assembled in the sight of God to join together this man and this woman, according to the ordinance of God and the laws of this realm. Therefore, if any person can shew just

cause why they may not lawfully be married, let him forthwith declare it, or else hereafter for ever hold his peace.

No impediment being confessed or alleged, and all devoutly kneeling, the Minister shall say, Let us pray.

Almighty God, our heavenly Father, we thank Thee for the institution of Marriage, and we pray that Thou wilt abundantly bless these Thy servants who are about to enter its holy bond according to Thine ordinance.

As Thou hast brought them together in Thy providence, graciously sanctify them by Thy Spirit; and let Thy presence, which is the happiness of every condition, sweeten and consecrate their union.

Be pleased to give them a sincere heart as they make their vows before Thee; and grant that they, being united to each other in the Marriage covenant, may also together be united to Thee in that heavenly covenant which is ordered in all things and sure: through Jesus Christ our Lord. Amen.

At the administering of the Vows the Congregation should stand. To the Bridegroom and Bride the Minister shall say:—

In token of the covenant which you are now about to make, take each other by the right hand.

To the Bridegroom the Minister shall say:—

Do you, —— ——, take —— —— to be your wedded Wife, and do you promise, in presence of God and these witnesses, that you will be to her a loving and faithful Husband, until death shall you part?

(Answer) I do.

To the Bride the Minister shall say :—

Do you, —— ——, take —— —— to be your wedded Husband, and do you promise, in presence of God and these witnesses, that you will be to him a loving and faithful Wife, until death shall you part?

(Answer) I do.

(*If preferred, the Vows may be made as a direct statement by the parties in the first person, the Bridegroom and Bride respectively repeating the words after the Minister :—*

I, —— ——, *take thee,* —— ——, *to be my wedded Wife* (*Husband*), *and I promise, etc., etc.*)

Where a ring is used, the Minister shall now give it to the Bridegroom, who shall place it upon the third finger of the Bride's left hand, the Minister saying :—

As a pledge of your marriage vows and of your mutual purpose to be faithful unto death, this Ring is given and received.

The Declaration of Marriage shall then be made as follows :—

Forasmuch as ye have covenanted together in wedlock, and have confirmed the same before God and these witnesses, I do now in the name of the Father, the Son, and the Holy Ghost, declare you to be Husband and Wife.

What therefore God hath joined together, let not man put asunder.

The Declaration of Marriage shall be concluded with these words of Blessing :—

The Lord bless you, and keep you : the Lord make

His face shine upon you, and be gracious unto you: the Lord lift up His countenance upon you, and give you peace.

(*The Congregation may respond by singing such words as Psalm* cxxi. 7—

The Lord shall keep thy soul, He shall
Preserve thee from all ill.
Henceforth thy going out and in
God keep for ever will.)

After this Prayer shall be offered:—

Most gracious and merciful God, who keepest covenant with them that love Thee and keep Thy commandments, hear Thou in heaven the vow which Thy servants have now vowed before Thee on earth, and grant unto them Thy heavenly grace, that with all fidelity and affection they may keep the same. Be pleased to encompass them now and evermore with Thine everlasting arms. Lead them by the angel of Thy presence, and strengthen them by Thy grace.

Father of mercies, and Fountain of all true love and friendship, make this union holy, blissful and lasting. Amid all the changes of their earthly lot, do Thou guide, succour and sustain Thy servants. In time of prosperity suffer them not to forget Thee, and in the day of adversity be Thou their Refuge and Strength. Bless them in their home, in their persons, and in all the work of their hands. Crown their lives with Thy goodness. Above all, enrich their souls with Thy heavenly favour, that, living together as heirs of the grace of life, they may adorn the doctrine of God their Saviour in all things; and when they have fully served their generation may

they be received into the presence of Thy glory, and be numbered with the blessed who are called to the marriage supper of the Lamb.

Our Father which art in heaven, etc.

Here may be sung an Anthem by the Choir.

The following, or other suitable Scriptures, shall here be read:—

Beloved, as they who marry are to marry in the Lord, hearken to the words of Holy Scripture touching the duties of this holy relationship into which you have entered.

Thus saith the Lord unto Husbands:—

Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it. So ought men to love their wives, even as their own bodies.

Likewise, ye Husbands, dwell with them according to knowledge, giving honour unto the Wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Thus saith the Lord unto Wives:—

Let the Wife see that she reverence her Husband.

Likewise, ye Wives, be in subjection to your own Husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the Wives; while they behold your chaste conversation coupled with fear. Whose adorning let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Thus saith the Lord unto both Husbands and Wives:—

Ye are not your own, for ye are bought with a price;

therefore glorify God in your body, and in your spirit, which are His.

Bear ye one another's burdens, and so fulfil the law of Christ.

Seeing, therefore, that God hath knit you together in the holy estate of wedlock, apply yourselves to live your wedded life in godly love, in Christian peace, and good example, ever holding fast the bond of charity without any breach, keeping faith and truth the one to the other, according as the Word of God and His holy Gospel doth command.

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

The 2nd Paraphrase or other appropriate Hymn may then be sung, after which shall follow the Benediction :—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

BURIAL OF THE DEAD.

When the Service is public the following order is recommended, which can be modified for use in private:—

Scripture Sentences.
Prayer.
Praise.
Reading from the Old Testament.
Prayer.
Praise.
Reading from the New Testament.
Prayer.
Praise.
Benediction.

Such Psalms and Hymns as these may be used:—

Psalms—xc. 1-4; ciii. 13-18; xxiii.; xxxix. 4-12; Paraphrases, xliii., lx.; Hymns, 226, 477, 306, 307, 337, 325, 339.

INTRODUCTORY SENTENCES.

I. General.

What man is he that shall live and not see death, that shall deliver his soul from the power of the grave?

It is appointed unto men once to die, but after this the judgment.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion.

Precious in the sight of the Lord is the death of His saints.

Let me die the death of the righteous, and let my last end be like his!

Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

II. Death of a Child.

Jesus said, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God.

Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.

Is it well with the child? It is well.

III. Death of a Young Man or Woman.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not.

One dieth in his full strength, being wholly at ease and quiet. And another dieth in the bitterness of his soul, and never eateth with pleasure.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

IV. Death of an Aged Person.

The hoary head is a crown of glory, if it be found in the way of righteousness.

Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.

V. A Sudden Death.

All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass.

Let your loins be girded about, and your lights burning. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

SCRIPTURE READINGS.

I. Mortality.

Man that is born of a woman is of few days, and full of trouble.

He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

And dost Thou open thine eyes upon such an one, and bringest me into judgment with Thee?

Who can bring a clean thing out of an unclean? not one.

Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass;

Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

As the waters fail from the sea, and the flood decayeth and drieth up:

So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!—Job xiv. 1-13.

Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily every man at his best state is altogether vanity.

Surely every man walketh in a vain shew: surely they are disquieted in vain.—Ps. xxxix. 5, 6.

As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

He shall return no more to his house, neither shall his place know him any more.—Job vii. 9, 10.

For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.—James iv. 14.

The mercy of the Lord is from everlasting to everlasting upon them that fear him.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.

For He knoweth our frame; He remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children;

To such as keep His covenant, and to those that remember His commandments to do them.—Ps. ciii. 13-18.

Lord, thou hast been our dwelling place in all generations.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction: and sayest, Return, ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by Thine anger, and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent Thee concerning Thy servants.

O satisfy us early with Thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou hast afflicted us, and the years wherein we have seen evil.

Let Thy work appear unto Thy servants, and Thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish thou it.—Ps. xc.

Remember now thy Creator in the days of thy youth,

while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened,

And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.—Eccl. xii. 1-7.

And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise.

And he that was dead sat up, and began to speak. And He delivered him to his mother.—Luke vii. 11-15.

And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead?

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread.

And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.—2 Sam. xii. 18-23.

II. Confidence in God.

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: He leadeth me beside the still waters.

He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.—Ps. xxiii.

Bless the Lord, O my soul: and all that is within me, bless His holy Name.

Bless the Lord, O my soul, and forget not all His benefits:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known His ways unto Moses, His acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide: neither will He keep His anger for ever.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our transgressions from us.—Ps. ciii. 1-12.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name.

He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him My salvation.—Ps. xci.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Receiving the end of your faith, even the salvation of your souls.—1 Peter i. 3-9.

III. Resurrection and Eternal Life.

But now is Christ risen from the dead, and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming.

Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

For He must reign, till He hath put all enemies under His feet.

The last enemy that shall be destroyed is death.

For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him.

And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.—1 Cor. xv. 20-28.

But some man will say, How are the dead raised up? and with what body do they come?

Thou fool, that which thou sowest is not quickened, except it die:

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

But God giveth it a body as it hath pleased Him, and to every seed his own body.—1 Cor. xv. 35-38.

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

It is sown in dishonour, it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

The first man is of the earth, earthy: the second man is the Lord from heaven.

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.—1 Cor. xv. 42-58.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words.—1 Thess. iv. 13-18.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight:)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labour, that, whether present or absent, we may be accepted of Him.

For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. v. 1-10.

IV. Victory.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our

God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.—Rev. vii. 9-17.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will

dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And He that sat upon the throne said, Behold, I make all things new.—Rev. xxi. 1-5.

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

And they shall see His face; and His name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.—Rev. xxii. 1-5.

V. Comfort.

Let not your heart be troubled: ye believe in God, believe also in Me.

In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.—John xiv. 1-3.

If ye love Me, keep My commandments.

And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever:

Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also.—John xiv. 15-19.

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—John xiv. 27.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through Him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii. 34-39.

Prayer.

Almighty God, our heavenly Father, the God of the spirits of all flesh, Thou art our Refuge and Strength, a very present Help in trouble. Enable us, we pray Thee, to put our trust in Thee, and seeing we have an High Priest who is touched with the feeling of our infirmities, enable us to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

We confess before Thee, O God, that we have sinned, and the wages of sin is death. But we rejoice that, in the greatness of His compassion, Jesus Christ tasted death for every man, and hath brought life and immortality to light; that, as sin hath reigned unto death, so might grace reign through righteousness unto eternal life. As Thou hast begotten us unto a living hope by His resurrection, help us even now to know its power, and to rejoice in the assurance that because He lives we shall live also.

Almighty God, in Thy hand is the soul of every living thing. In Thee we live, and move, and have our being. It is Thou who didst breathe into our bodies the breath of life, and it is Thou who causest the dust to return to the earth as it was, and the spirit to return unto God who gave it. Teach us, we pray

Thee, to acknowledge Thy hand in the sad event that has cast its shadow on our hearts, and enable us meekly to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Father of mercies, and God of all comfort, who dost not afflict willingly the children of men, be very gracious, we beseech Thee, unto the mourners in this household. Thou, Lord, knowest their condition, their sorrows, and the secrets of their hearts. As their affliction abounds, let Thy consolations much more abound, that the trial of their faith may be found unto praise and honour and glory at the appearing of Jesus Christ.

Teach us to remember, O Lord, that we too must go the way whence we shall not return. Dispose us therefore to pass the time of our sojourning here in fear, and, as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul. So teach us to number our days, that we may apply our hearts unto wisdom; and with loins girt and with lamps burning may we be as those who wait for the appearing of their Lord.

And now, O merciful Father, as we go forth to bury our dead, we bless Thee for the assurance that this corruptible must put on incorruption, and this mortal must put on immortality; that our Lord Jesus Christ shall change the body of our humiliation, that it may be fashioned like unto the body of His glory.

Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

SERVICE AT THE GRAVE.

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever.

For here have we no continuing city, but we seek one to come.

Let your loins be girded about, and your lights burning;

And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them

And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

This is the Father's will which hath sent Me, that of all which he hath given Me I should lose nothing, but should raise it up again at the last day.

Jesus said, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live.

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Now the God of peace, that brought again from the

dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

When the body has been laid in the grave the Minister shall say:—

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our *brother* departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection on the last day, and the life of the world to come; and believing that, as Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.

Prayer.

Almighty and Ever-blessed God, as we stand beside this open grave, we lift up our hearts to Thee. We bless Thee that amidst all the changes of our mortal lives we can come to Thee as the Unchanging One. We shelter ourselves under the shadow of Thy throne, remembering that the Eternal God is our refuge, and underneath are the everlasting arms.

O Thou King of saints, who redeemest the souls of Thy servants, we bless Thee for all the dead who have died in the Lord, and who have now received the end of their faith, even the salvation of their souls. We praise Thee for the grace which enabled them to fight the good fight, to endure unto the end, and to obtain the

victory. Enable us to be followers of their faith and patience, that we may like them enter into the inheritance incorruptible, and undefiled, and that fadeth not away.

O God, who art very pitiful and of tender mercy, we beseech Thee to look on those who are at this time bereaved. Be near to them in their sorrow, and speak words of comfort and peace to their souls. Enable them by Thy grace to say, The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.

And seeing we know neither the day nor the hour when the Son of Man cometh, grant, most gracious God, that we may live soberly, righteously, and godly before Thee. Enable us to persevere and abound in every good work, that sanctified by the Spirit, we may be made meet for the inheritance of the saints in light.

This we ask in the name of Jesus Christ our Lord and Saviour.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

ORDINATION AND INDUCTION OF A MINISTER.

On the day appointed for the ordination, the Presbytery meets where the service is to be held, and is constituted in the usual way. After the necessary business forms have been observed, the members of the Court, along with the Minister-elect, and Presbyters from other Churches who may be present, enter the church in order, and take their places in front of the pulpit. Public worship is conducted by the Minister who has been appointed for the purpose; while the ordination or induction should be entrusted to another Minister, also appointed by the Presbytery, who will naturally be one of the more experienced members of the Court.

In the act of ordination the Minister-elect shall kneel, while the presiding Minister, by prayer and the laying on of hands, ordains him, solemnly setting him apart to office in the name of Christ and by the authority of the Church, and invoking on him the gift of the Holy Spirit.

Order of Service.

1. Narrative of the steps taken by the Presbytery.
2. Questions put and Formula signed.
3. Praise.
4. Ordination Prayer, with the laying on of hands.
5. Admission to the pastoral charge, and the giving of the right hand of fellowship.
6. Praise.
7. Charge to the Minister, and to the Congregation.
8. Praise.
9. Benediction.

A brief narrative of the proceedings of the Presbytery in the case, prepared by the Clerk, is read from the pulpit by the Minister appointed, ending with words to this effect:—

All these things having been done according to the law and usage of the Church, the Presbytery will now proceed to the ordination [induction] of Mr A. B. to the pastoral charge of this congregation, after he has answered the questions appointed by the Church.

The following Questions shall then be put, and the Formula signed:—

Preamble (to be publicly read when the Questions are put).

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Ministers are entitled to avail themselves of any of these Acts.

It is hereby also declared, that the documents referred to in Question No. 4, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the said doctrine of this Church?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the

regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

6. Are not zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, and not worldly designs or interests, so far as you know your own heart, your great motives and chief inducements to enter into the office of the holy ministry?

7. Do you promise to be subject in the Lord to this Presbytery, and to the superior judicatories of this Church, and conscientiously to take your part in their proceedings?

8. Do you engage, in the strength of the grace that is in Jesus Christ, our Lord and Master, to rule well your own house, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Have you used any undue methods, either by

yourself or others, to procure the call of this congregation?

To the Congregation.

(*The members of the Church being requested to stand up, this Question is put to them.*)

10. Do you, the members of this congregation, testify your adherence to the call which you have given to Mr A. B. to be your minister; do you receive him with all gladness, and promise to give him all dutiful respect, encouragement, and obedience in the Lord; and do you undertake to contribute heartily, as the Lord shall enable you, for the maintenance of the Christian ministry, and the furtherance of the Gospel?

[*An opportunity is here given to the members of the Church of signifying their assent to this Question by holding up their right hands.*]

To the Minister.

11. Do you adhere to your acceptance of the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people?

12. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance ministered to you abundantly into His everlasting kingdom?

A Psalm may now be sung, or a Hymn such as "Come, Holy Ghost, our souls inspire," No. 136, *or "Our blest Redeemer, ere He breathed," No.* 133.

Then shall follow the Ordination Prayer in the following or such like words:—

O Lord God Almighty, whose Name is Holy, we thank Thee for the unspeakable gift of Thy Son Jesus Christ, and for the Word of truth by which He has been revealed to us as the Saviour. We praise Thee that in Him Thou hast set open to us the gates of righteousness, and called us into the holy fellowship of Thy people. Make us worthy to tread Thy courts, to enter into Thy presence, and to behold Thy glory: through Jesus Christ our Lord.

We bless Thee for Thy love to the Church. Thou has purchased her unto Thyself with the blood of Thine only begotten Son. Thou hast in covenant grace graven her name on the palms of Thy hands. Thou hast preserved her amid trial and peril, in conflict and temptation. Thou hast been her strength in weakness, her light in darkness, her defence in the day of evil, and the source of her patience, faith, and triumph in all ages. We beseech Thee to continue Thy loving-kindness to Thy people. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.

At this time we especially give Thee thanks for the institution of the Gospel Ministry, and for the assurance which Thou hast given to all Thy faithful servants that in their witnessing for Thee Thou wilt be with them alway, even unto the end of the world. And now, O Lord God, we beseech Thee to grant us Thy promised presence and grace, as in the name of the Lord Jesus

Christ, the King and Head of His Church (*here the Moderator and the other Ministers shall lay hands on the head of the Minister-elect*), we do ORDAIN Thy servant before Thee unto this Holy Ministry.

With the laying on of the hands of the Presbytery, do Thou be pleased to endue Thy servant with the sevenfold gifts of the Holy Ghost. Enrich him with all knowledge and utterance. Fill him with the wisdom and gentleness of Christ. Make him an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. May he take heed to himself and to the doctrine, continuing therein, that in so doing he may save both himself and them that hear him. Make him wise in winning souls, a guide to those who are in darkness, a son of consolation to the afflicted, a friend of the friendless, a counsellor of the widow and the orphan, a succourer of the oppressed, a helper of the poor and needy; and let the blessing of those who are ready to perish fill his soul with joy.

And as we now INDUCT Thy servant to the pastoral oversight of this congregation, we beseech Thee to bless the people of his charge. May they be enlightened by divine truth, edified by the ministry of the Word, quickened by the Spirit of grace, established in all holy conversation and godliness, guided into manifold Christian labours, used for the furtherance of the Saviour's kingdom, and kept by the power of God through faith unto salvation.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Prayer being ended, the Moderator, addressing the Minister-elect, shall say :—

In the name of the Lord Jesus Christ, the King and Head of the Church, we do hereby [declare you to be ordained to the office of the holy ministry, and] induct you to the pastoral charge of this congregation; and we commend you to the grace of God in the discharge of all your duties as a minister of the Gospel.

Note.—In the induction of a Minister previously ordained, the words in brackets are omitted.

The members of Presbytery shall thereupon give him the right hand of fellowship.

The Congregation may now sing Psalm cvi. 48; *Psalm* cxxi.; *or Hymn* 634 *or* 649.

Thereafter the Minister appointed for the duty shall address suitable exhortations first to the Minister and then to the Congregation.

A suitable Psalm or Hymn shall then be sung, after which shall follow the Benediction :—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

ORDINATION OF ELDERS AND DEACONS.

THE Ordination shall take place in the presence of the Congregation, either on the Lord's Day, or at such an hour on a week-day as may be found convenient. The Session having been constituted, the Elders and the Office-bearers-elect shall take their seats near the pulpit before the Service begins.

The Sermon preached on the occasion may treat of the general topic of Church Government and Discipline; or, more particularly, of the Scriptural warrant for the office of the Eldership or the Deaconship, the nature of its functions, the duties devolving on those who exercise them, etc.

When no Sermon is preached, the following order of Service may be used:—

Prayer of Invocation.

Praise—such as Ps. xlvi. 1-5; Ps. xlviii. 1, 2, 10-14; Ps. lxxxiv. 8-12; Ps. lxxxvii.

Old Testament Lesson—such as Ps. xxiv.; Ps. xcvi.; Isa. lxi.; Isa. lxii.; Ezekiel xxxiii. 1-20.

Praise—such as Ps. lxviii. 18-20; Anthem 46, 64, 78.

New Testament Lesson—such as Acts vi. 1-8; Acts xx. 17-35; Rom. xii.; 1 Tim. iii. 1-13; 1 Peter v. 1-11.

Prayer of Confession and Thanksgiving.

Praise—such as Hymn 115 or 449.

Order of Ordination Service.

1. Narrative of the steps taken with a view to the Ordination.
2. Questions put and Formula signed.
3. Ordination Prayer, with the laying on of hands.
4. Giving of the right hand of fellowship.
5. Praise.
6. Charge to the Office-bearers and Congregation.
7. Prayer.
8. Praise.
9. Benediction.

The Minister, as Moderator of Session, shall briefly narrate the steps that have been taken with a view to the Ordination of Elders or Deacons. He shall then request the Office-bearers-elect to stand in presence of the Session and Congregation, and shall put to them the prescribed Questions.

Questions to Elders.

Preamble (to be publicly read when the Questions are put).

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Elders are entitled to avail themselves of any of these Acts.

It is hereby also declared, that the documents referred to in Question No. 3, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim,

Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on the 13th May 1847."

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

4. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are not zeal for the glory of God, and a desire to serve the Lord Jesus Christ in the work of His kingdom, so far as you know your own heart, your great motives to enter into the office of Ruling Elder?

6. Do you adhere to your acceptance of the call to become Ruling Elder of this congregation, and do you engage in the strength of the grace of Jesus Christ, our Lord and Master, faithfully, diligently, and cheerfully to discharge all the duties of this office?

7. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance administered to you abundantly into His everlasting kingdom?

Questions to Deacons.

Preamble (*to be publicly read when the Questions are put*).

It is hereby declared, that the following Questions are put in view of Act 1648 approving of the Shorter Catechism; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Deacons are entitled to take advantage of any of these Acts.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and receive as in accordance with Holy Scripture the system of evangelical truth taught in this Church, and set forth in the Westminster Shorter Catechism?

3. Do you approve of the Presbyterian government and discipline of this Church; and are you persuaded that the civil magistrate has no jurisdiction or authoritative control over the regulation of the affairs of Christ's Church?

4. Do you accept of your call to the office of Deacon in this congregation, and promise, through grace, faithfully, diligently, and cheerfully to discharge all the duties thereof?

The Questions having been satisfactorily answered, the Elders-elect or Deacons-elect shall sign the Formula; whereupon the Minister shall proceed to ordain them by Prayer, accompanied with the Laying-on of Hands.

Ordination Prayer.

Almighty and Everlasting Father, the God of our salvation, we give Thee humble and hearty thanks for the heavenly ministry of Thy Son, and for the mission and work of Thy Spirit, on behalf of our guilty race. We adore Thy name for the institution of the Church of Jesus Christ in the world, with its ordinances of saving grace and its offices of spiritual service. Grant unto us, we beseech Thee, more and more to profit by the same, that we may walk worthy of our high calling, and show forth the praises of Him who hath called us out of darkness into His marvellous light.

And now, O Lord, that we are gathered together to set apart these Thy servants for the exercise of holy ministries within Thy Church, do Thou graciously be near to guide and bless us. Accept Thy servants as they present their bodies unto Thee a living sacrifice. And hear us, in Thine infinite mercy, as we now, in the name of the Lord Jesus Christ, the great King and Head of the Church, do ORDAIN [*or* INDUCT] them to the office of the Eldership [*or* Deaconship] in Thy Church, commending them unto Thee and unto the word of Thy grace, that they may be fully furnished unto every good work. Make them to be true fellow-workers of the Lord Jesus, unto His kingdom and glory. Enable them, as overseers of the flock of God, to take the oversight not of constraint but willingly, watching over the sheep of Thy hand in all godly sincerity and with unwearied fidelity. And while they tend the flock over which they have been set, may they take earnest heed unto themselves, ruling well their own households, and giving no offence in anything. Make them to be examples unto them that believe, in faith and love, in lowliness of mind and sanctification of spirit. And when the Chief Shepherd shall be manifested, may they receive the crown of glory that fadeth not away, through Jesus Christ our Lord. Amen.

[*The Minister may conclude with the Lord's Prayer.*]

Prayer being ended, the Minister shall address the newly ordained [or *inducted*] *Office-bearers in the following words:—*

In the name of the Lord Jesus Christ, the King and Head of the Church, we do hereby declare you to be ordained to the office of the Eldership [or the Deacon-

ship], and inducted to the exercise of the duties of that office in this Congregation; and we commend you to the grace of God for all countenance, aid, and success in your work. Amen.

The Minister and the other members of Session shall then give the right hand of fellowship to the newly ordained brethren.

The Congregation may then sing the Anthem, "The Lord bless thee" (Hymn 649).

Thereafter the Minister shall address suitable Exhortations to the newly admitted Office-bearers and to the Congregation. He shall remind the Elders [or Deacons] of the importance of the office to which they have been set apart, and of the spirit requisite for the right discharge of its duties; he shall exhort them to fidelity and zeal; and while warning them of the difficulties incident to their position, he shall direct them to the promised grace of God, and to the recompence which is assured to the good and faithful servant.

He shall then exhort the Congregation to receive the newly ordained Office-bearers, as Christ also received us to the glory of God; to aid and encourage them in all their labours; and to submit to their authority as over them in the Lord.

The Exhortations being ended, Prayer shall follow.

A suitable Psalm or a Hymn, such as No. 248 or 448, shall then be sung, after which shall follow the Benediction:—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

LICENSING OF PROBATIONERS.

AFTER the Presbytery has completed and sustained the "trials" of the students, it is well that a special public Service be held for the purpose of licensing them as preachers of the Gospel. This is specially appropriate in towns, and in cases where more than one are to receive licence at the same time.

The Presbytery should appoint two or more ministers to conduct the Service. In order to secure reverence and decorum, arrangements should be made whereby the members of Presbytery and the candidates are conveniently seated, so that the Formula may be signed and the right hand of fellowship given without confusion.

ORDER OF SERVICE.

1. Prayer.
2. Praise.
3. Reading of Scripture.
4. Prayer.
5. Praise.
6. Narrative of Procedure, with names of Candidates.
7. Questions put to Candidates, and Formula signed.
8. Declaration of Licence, and giving of the right hand of fellowship.
9. Consecration Prayer.
10. Praise.
11. Address to the Licentiates and the Congregation.
12. Praise.
13. Benediction.

The Praise throughout the service may be taken from such Psalms as the following:—xliii., lxi., lxv., lxvii., cxxii.; or from such Hymns as the following:—143, 146, 151, 152, 156, 448, 465.

The Scripture Lesson may be read from one of such passages as the following:—Isa. vi. 1-8; lxi. 1-6; Acts i.; ii. 1-21; 2 Cor. v. 11-21; vi. 1-10; 1 Tim. i. 1-17; 2 Tim. ii. 1-15; Rev. i. 4-18.

After Praise (No. 5) a brief narrative of the proceedings of the Presbytery, with the names of the Candidates, shall be read from the pulpit by the Minister appointed.

The following Questions shall then be put:—

Preamble (to be publicly read when the Questions are put).

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession

of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Probationers are entitled to take advantage of any of these Acts.

It is hereby also declared, that the documents referred to in Question No. 4, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the said doctrine of this Church?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed

a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

6. Are not zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, and not worldly designs or interest, so far as you know your own heart, your great motives and chief inducements for desiring to enter into the office of the holy ministry?

7. Do you promise to be subject in the Lord to the several judicatories of this Church?

8. Do you engage, in the strength of the grace that is in Jesus Christ, our Lord and Master, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the duties of a probationer for the office of the Ministry?

9. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ, with all His saints, and have an entrance ministered to you abundantly into His everlasting kingdom?

The Formula shall then be signed; after which the Moderator, addressing the Candidates, shall say:—

In the Name of the Lord Jesus Christ, the King and Head of the Church, and in the exercise of the authority with which He has invested its office-bearers, we, the Presbytery of , do now license you, A. B., to preach the Gospel of Christ, and to exercise your gifts as a probationer for the holy ministry in this Church; and we commend you to the grace of God in the discharge of all your duties as a preacher of the Gospel.

The members of Presbytery shall thereupon give them the right hand of fellowship.

Prayer shall then be offered in their behalf in such words as these:—

O Lord God Almighty, Whose Name is Holy, we thank Thee for the unspeakable gift of Thy Son Jesus Christ, and for the Word of Truth by which He has been revealed to us as the Saviour.

We praise Thee that in Him Thou hast called us into the holy fellowship of Thy people. We bless Thee for Thy love to the Church. Thou hast been her strength in weakness, her light in darkness, her defence in the day of evil, and the source of her patience, faith, and triumph in all ages.

We thank Thee for the Gospel ministry, and for the

assurance which Thou hast given to all Thy faithful servants that, in their witnessing for Thee, Thou wilt be with them alway, even unto the end of the world.

And now, O Lord, we beseech Thee, grant Thy promised grace unto Thy servants whom now, in the name of the Lord Jesus Christ, we do solemnly set apart for the preaching of the Gospel. Endue them with the sevenfold gifts of the Holy Ghost. Enrich them with all knowledge and utterance. Fill them with the wisdom and the gentleness of Christ. Make them examples to believers in word, in conversation, in charity, in spirit, in faith and purity. Make them wise in winning souls. May they be guides to those who are in darkness, succourers of the oppressed, and helpers of the poor and needy.

Bless all to whom they shall minister Thy truth; may they be edified thereby, established in all holy conversation and godliness, guided into manifold Christian labour, and kept by the power of God through faith unto salvation.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

A Psalm or Hymn shall then be sung, after which the Minister appointed for the duty shall address suitable exhortations to the Licentiates and to the Congregation.

A Psalm or Hymn shall then be sung, after which shall follow the Benediction:—

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

DEDICATION OF A CHURCH.

THIS Service should be attended by the Presbytery in its official capacity; and it is desirable that the various parts of the Service should be assigned to different ministers. It is fitting that the ministerial members of Presbytery should be robed as on the Lord's Day. They ought to come into the Church in procession, following the Moderator and officiating Ministers, and take their seats together, along with the Presbytery Elders.

Particular consideration should be given to the service of praise, so that it may be suited to the special circumstances of the occasion.

Order of Service.

1. Scripture Sentences.
2. Praise—Psalm or Hymn of Approach.
3. Prayer of Invocation and the Lord's Prayer.
4. Praise—Psalm or Hymn on the Sanctuary.
5. Old Testament Lesson.
6. Praise—Prose Psalm.
7. New Testament Lesson.
8. Praise—Hymn on the Holy Spirit, or The Apostles' Creed.
9. Call to Worshippers, and Prayer of Dedication.
10. Praise—Adoration and Thanksgiving.
11. The Sermon.
12. Prayer of Intercession.
13. Praise—Hymn on the Ordinances of the Church.
14. The Benediction.

The Minister shall begin the Service by reciting one or more of the following Sentences of Scripture :—

In all places where I record My Name I will come unto thee, and I will bless thee. For where two or three are gathered together in My name, there am I in the midst of them.

I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

O send out Thy light and Thy truth : let them lead me ; let them bring me to Thine holy hill, even to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy.

A metrical Psalm shall now be sung, as Ps. c.; *Ps.* xxiv. 7-10; *Ps.* lxv. 1-4; *or Ps.* cxxii.

Then shall be offered a Prayer of Invocation.

O Eternal God, mighty in power, and of majesty incomprehensible, whose glory fills all space, and who hast been graciously pleased to promise that wherever two or three are gathered together in Thy name, Thou wilt be in the midst of them; grant us, we beseech Thee, Thy gracious presence as we are here assembled to dedicate this House to Thee.

Let Thy blessing, O our Father, be upon all our actions; let Thy grace direct all our intentions; that our ruling motive in this service may be the advancement of Thy glory, the good of our fellow-men, and the salvation of our own souls.

O Lord Jesus Christ, who didst vouchsafe Thy presence at the feast of the dedication of the Temple, be with us here to-day to accept our offering and prosper the work of our hands.

And do Thou, O Holy Spirit, that dost prefer before all temples the upright heart and pure, be pleased to come unto us as we worship at Thy footstool, and to make Thine abode with us, that we may be filled with the joy of Thy salvation.

Our Father which art in heaven, etc. Amen.

Praise shall next be sung, and Holy Scripture read as follows:—

Praise—Ps. lxxxiv. 1, 2, 4, 10; Par. xx. 1-5; or Hy. 373-379.

Old Testament Lesson—1 Kings viii. 22-53; or 1 Chron. xxix. 1-22.

Praise—Prose Psalm cxviii. 1-4 and 19-29; or cxxxii.

New Testament Lesson—1 Cor. iii. 11-23; or Eph. ii.

Praise—Hy. 136, 137, or 144; or The Apostles' Creed (Hy. 648).

The people being seated, the Minister shall say:—

Beloved Brethren, this House, which has been built for the honour and service of Almighty God, we now solemnly dedicate unto the Father, the Son, and the Holy Ghost—one living and true God: to whom be glory and majesty, dominion and power, for ever and ever. Amen.

Wherefore let us beseech Him to receive this offering at our hands, to accept the worship of His people in this place, to continue to us, and to our children the pure Word of His Gospel, and the blessing of His sacraments, and to build up believers a spiritual house, a holy temple in the Lord.

Let us pray. (*Here the congregation shall kneel, following with their hearts the Prayer of Dedication.*)

O Almighty and Everlasting God, Thou dwellest not in temples made with hands, neither art Thou worshipped with men's hands as though Thou neededst anything, seeing that Thou givest to all life and breath and all things; when we bring Thee our best, we serve Thee only with what is Thine own; and when we have done all, we are but unprofitable servants. Yet do Thou, O Lord, who delightest Thyself in the praises of the Sanctuary, accept the offering of this House which Thy people have builded to the glory of Thy holy Name.

We consecrate it to Thee, the Father, the Son, and the Holy Ghost, to be henceforth the House of God, and a gate of heaven; we set it apart from all common and worldly uses, for a temple and a sanctuary, where Thy holy Gospel shall be preached; where the prayers of the Church shall be made unto Thee without ceasing; where Thy high praises shall be devoutly sung; where the ordinances of Thy Word shall be duly administered; to which Thy people shall throng with cheerful steps. How amiable are Thy tabernacles, O Lord of Hosts! I was glad when they said unto me, Let us go into the House of the Lord.

When Thy Holy Word is preached in this place, may it be spoken in the demonstration of the Spirit and with power; speak Thou comfortably to Thy people, O Lord, through the lips of Thine ambassadors, and let Thy Word be as the fire and as the hammer to hardened hearts. When Thy holy Sacraments are here administered, may those spiritual graces which the outward signs do represent and signify, flow into the hearts of Thy servants; so that receiving the seal of Baptism, they shall indeed receive the renewing of the Holy Ghost; and partaking of the Lord's Table, they shall indeed feed by faith on the Body and Blood of Christ. Here let God be worshipped in spirit and in truth, and let not our Father's House be made a place of merchandise. Here when Thy people come to offer their gifts upon Thine altar, let them consider Him who, though He was rich, for our sakes became poor, that we through His poverty might be rich. Let the glory of the Lord fill this House, and the Spirit of God descend and dwell in His Church.

Now unto the King eternal, immortal, invisible,

the only wise God, be honour and glory for ever and ever. Amen.*

Thereupon shall be sung the Te Deum (*Hy.* 644, *Anth.* 149-152), *the Gloria in Excelsis* (*Hy.* 643, *Anth.* 153, 154), *the Sanctus* (*Hy.* 639, 640, *Anth.* 155-158), *or other suitable anthem of adoration or thanksgiving; after which shall follow the Sermon.*

A Prayer of Intercession for the Congregation and the Church at large shall then be offered:—

Almighty God, the Father of mercies and Fountain of all good, who hast chosen Zion for Thy habitation, accept the gratitude of our hearts for Thy great goodness to us this day. Grant, O Lord, that the joyful sound of the Gospel, heard here for the first time, may issue in blessing to many hearts; and may the fruit be unto holiness, and the end everlasting life.

Enrich, we beseech Thee, this congregation of Thy people with Thy favour, and abundantly bless the pastor, the elders, and all Thine other servants who take part with them in the work of Thy Church. Endow them with spiritual gifts and graces; and grant that they may abound yet more and more in knowledge and in all judgment; that they may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

We beseech Thee to bless the Church of our fathers; and we entreat Thee evermore to lead her by Thy Spirit, and guide her into all the truth. We thank Thee

* From the *Book of Common Worship* (American Presbyterian Church).

for having enabled her to bear witness for Christ even in the dark and cloudy day; to maintain the Gospel privileges and spiritual liberties of Thy people; to train up a godly seed to serve Thee in our land; and to carry the Gospel to the ends of the earth.

Let Thy grace descend abundantly upon the whole Church of Christ. Preserve her in purity and peace, heal her divisions, and deliver her from false doctrine. May the company of the faithful continue steadfast, be of one heart and one mind, and be filled with joy and with the Holy Ghost.

O Thou Lord of the harvest, send forth, we entreat Thee, labourers into Thy harvest. Deliver the heathen from idolatry; and may all who are living in the darkness of error and unbelief be illuminated with the light of the Gospel, and come to the knowledge of the truth.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Service shall conclude with Praise, e.g. *Hy.* 385, *Hy.* 461, *Hy.* 468, *Hy.* 470, *or Hy.* 626; *after which shall follow the Benediction:—*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

APPENDIX.

Alternative Prayer of Dedication.

Almighty and ever-blessed God, Who didst fulfil Thy word unto our fathers, hear now, we beseech Thee, the prayer of us their children, as we are assembled for the first time in this House which we have built to the honour of Thy holy Name. We thank Thee for all the tokens of Thy Fatherly care and love which are around us this day, and for the good Providence which has prospered our undertaking and crowned it with success. All things are of Thee, and of Thine do we give Thee.

Most gracious God, be pleased to bestow upon us Thy favour at this time, as with all humility and readiness of heart we dedicate this House to Thy service. Let every part of it be consecrated to Thy praise. Do Thou who lovest the gates of Zion more than all the dwellings of Jacob, sanctify this place with Thy continual presence, that in this Sanctuary strength and beauty may abide, and Thy power and glory be revealed.

We entreat Thee to preserve in the fear of Thy Holy Temple Thy people who shall assemble here to worship Thee in future days. Grant that those who shall here minister before Thee in holy things may be men after Thine own heart endued with power from on high. When Thy children come to make mention of the lovingkindness of the Lord, do Thou so fill their souls with thanksgiving that they shall sing Thy praise with melody in their hearts. Do Thou, whose ear is ever open to the cry of the penitent, listen to every sincere

confession of sin, and answer every prayer for pardon. Let Thy peace visit the troubled spirit, and heal the wounded conscience. When Thy people lift up their hearts in supplication, hear Thou in heaven Thy dwelling place, and when Thou hearest, forgive: and though they may often know not what to pray for as they ought, do unto them, we beseech Thee, exceeding abundantly above all that they ask or think. Here let Thy consolations meet the afflicted: here may the mourner be comforted.

Grant, O Lord, whose law is perfect, that when within this House Thy Word is read, Thy people may receive it with meekness as able to save their souls: and do Thou bestow Thy Spirit upon all who shall publish good tidings of good in the name of Jesus Christ, that they may speak as becometh the oracles of God, to the end that Thy people may not be merely hearers of spiritual words, but doers of good works, perfecting holiness in the fear of the Lord.

We beseech Thee, O God, that all who in this place shall be dedicated unto Thee in baptism may truly become Thy children by faith in Jesus Christ, and do Thou who satisfiest the longing soul, be pleased to grant that all who shall here show the Lord's death in the holy Supper of His appointment may worthily partake thereof, and, tasting that the Lord is gracious, be nourished unto life eternal.

Let this place be a birthplace of souls, a home of holy memories, a sanctuary of fellowship with Thee our Father and with Jesus Christ Thy Son. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands

upon us: yea the work of our hands establish Thou it.

Now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen.

Part IV.

LECTIONARY OF HOLY SCRIPTURE.

COURSE OF SCRIPTURE LESSONS FOR ORDINARY PUBLIC WORSHIP.

OLD TESTAMENT.

First Series—The Historical Books.

1.	Genesis	i. 1—ii. 3.
2.	„	ii. 15—iii.
3.	„	viii.
4.	„	xi. 1-9, 27-32; xii. 1-10.
5.	„	xvii.
6.	„	xxii.
7.	„	xxvii.
8.	„	xxviii.
9.	„	xxxii.
10.	„	xxxvii.
11.	„	xlvi. 1-7, 28-34 xlvii. 1-12.
12.	Exodus	i. 1-14—ii.
13.	„	iii.
14.	„	xii. 1-42.
15.	„	xiv. 8-31, or xv.
16.	„	xix. 16—xx. 21.
17.	„	xxiv.
18.	„	xxxiii.; xxxiv. 1-8.
19.	Numbers	xiii.
20.	„	xiv.
21.	„	xx.
22.	Deuteronomy	vi.
23.	„	ix.
24.	„	xxix.
25.	„	xxxiv.—
	Joshua	i. 1-9.
26.	Joshua	iii. 1—iv. 14.
27.	„	xxiii., or xxiv.
28.	Judges	ii.
29.	„	vii.
30.	1 Samuel	iii.
31.	„	viii.
32.	„	ix. 15—x. 16.
33.	„	xv.
34.	„	xvi.
35.	2 Samuel	v.
36.	„	vi.
37.	„	vii.
38.	1 Kings	iv. 20—v.
39.	„	viii.
40.	„	xi.
41.	„	xii.
42.	„	xvi. 29-34; xvii.
43.	„	xviii.
44.	„	xix.
45.	2 Kings	ix.
46.	„	x.
47.	„	xvii.
48.	„	xviii. 13-25; xix. 1-7, 35-37.
49.	„	xix.
50.	„	xxii.
51.	„	xxiii. 1-30.
52.	„	xxv. 3-30.

OLD TESTAMENT.

Second Series—The Prophets, etc.

1.	Isaiah	i.
2.	,,	vi.
3.	,,	viii. 16—ix. 7.
4.	,,	xi.; xii.
5.	,,	xxv. 1-9; xxvi. 1-14.
6.	,,	xxxv.
7.	,,	xl.
8.	,,	xlii. 1-17.
9.	,,	xliii.
10.	,,	xliv. 24—xlv. 13
11.	,,	xlix.
12.	,,	lii. 13-15; liii.
13.	,,	lv.
14.	,,	lxii.; lxiii. 1-6.
15.	Jeremiah	i.
16.	,,	vii.
17.	,,	xvii. 5-27.
18.	,,	xxiii.
19.	,,	xxxi. 1-14, 31-34.
20.	,,	xxxiii.
21.	,,	xxxviii.
22.	,,	xxxix.
23.	Lamentations	iii. 18-41.
24.	Ezekiel	i.
25.	,,	ii.; iii. 1-11.
26.	Ezekiel	xviii. 20-32.
27.	,,	xxxiii. 1-20.
28.	,,	xxxiv.
29.	,,	xxxvi. 22-38.
30.	,,	xxxvii. 1-14.
31.	Daniel	i.
32.	,,	iii.
33.	,,	vi.
34.	Ezra	i; ii. 64-70.
35.	,,	iii.
36.	,,	vi.
37.	,,	ix.
38.	Nehemiah	ii.
39.	,,	iv.
40.	,,	viii.
41.	,,	xiii. 4-31.
42.	Jonah	iii.; iv.
43.	Amos	vii. 10-17; viii.
44.	Hosea	xi.; xiv.
45.	Micah	iii.; iv. 1-7.
46.	Habakkuk	i.
47.	Joel	ii.
48.	Haggai	i.; ii. 1-9.
49.	Zechariah	ii.
50.	,,	iii.
51.	,,	viii.
52.	Malachi	ii. 17—iv. 6.

NEW TESTAMENT.

First Series—Life of our Lord.

1.	Luke	ii. 1-20, or
	John	i. 1-18.
2.	Matthew	ii.
3.	Luke	ii. 21-52.
4.	Matthew	iii.
5.	„	iv.
6.	John	i. 19-51.
7.	„	ii.
8.	„	iii. 1-21.
9.	„	iv. 1-30.
10.	Luke	iv. 16-44.
11.	„	vi. 12-49.
12.	„	vii. 1-35.
13.	Matthew	xiii. 1-23.
14.	„	xiii. 24-52.
15.	„	viii. 18-34.
16.	„	ix. 1-31.
17.	John	v. 1-18.
18.	Matthew	xiv. 14-36.
19.	John	vi. 35-71.
20.	Mark	vii. 24-37.
21.	Matthew	xvi. 13-28.
22.	„	xvii. 1-21.
23.	„	xviii. 1-20.
24.	John	vii. 14-44.
25.	„	viii. 12-32.
26.	„	ix.
27.	John	x. 1-18.
28.	Luke	x. 1-24.
29.	„	x. 25-42.
30.	„	xi. 1-28.
31.	„	xii. 13-40.
32.	„	xiv.
33.	„	xv.
34.	„	xvi.
35.	„	xvii. 20-37.
36.	„	xviii. 1-30.
37.	John	xi. 1-44.
38.	Luke	xix. 1-27.
39.	„	xix. 28-48.
40.	Matthew	xxi. 17-46.
41.	„	xxii. 15-46.
42.	„	xxv. 1-30.
43.	„	xxvi. 1-35.
44.	John	xiv.
45.	„	xvii.
46.	Matthew	xxvi. 36-56.
47.	„	xxvi. 57-75.
48.	Luke	xxiii. 1-25.
49.	„	xxiii. 26-49.
50.	John	xx. 1-18.
51.	Luke	xxiv. 13-35.
52.	John	xxi.

NEW TESTAMENT.

Second Series—Acts and Epistles.

1.	Acts	i.
2.	,,	ii.
3.	,,	ix.
4.	,,	x.
5.	,,	xiii.
6.	,,	xv.
7.	1 Corinthians	i.
8.	,,	ii.
9.	,,	x.
10.	,,	xiii.
11.	,,	xv. 1-34.
12.	,,	xv. 35-58.
13.	2 Corinthians	iii.
14.	,,	v.
15.	,,	ix.
16.	Galatians	iii.
17.	,,	v.
18.	Romans	i. 1-25.
19.	,,	iii.
20.	,,	v.
21.	,,	vi.
22.	,,	viii.
23.	,,	xii.
24.	,,	xiii.
25.	Ephesians	i.
26.	,,	ii.
27.	Ephesians	iii.
28.	,,	iv.
29.	Philippians	ii., or iii.
30.	Colossians	i.
31.	,,	ii.
32.	,,	iii.; iv. 1-6.
33.	1 Timothy	i.
34.	Hebrews	i.; ii. 1-4.
35.	,,	iv.
36.	,,	viii.
37.	,,	x.
38.	,,	xii.
39.	James	i.
40.	,,	ii.
41.	1 Peter	i.
42.	,,	ii.
43.	2 Peter	i.
44.	1 John	i.
45.	,,	ii.
46.	,,	iii.
47.	Jude	
48.	Revelation	i.
49.	,,	v.
50.	,,	xix.
51.	,,	xxi.
52.	,,	xxii.

SCRIPTURE LESSONS FOR SPECIAL OCCASIONS.

New Year's Day.

Deuteronomy	xi.	Matthew	vi. 19-34.
Psalm	xci.	,,	xxv. 14-30.
,,	xcv.	John	xv.
Ecclesiastes	iii.	Ephesians	v. 1-21.
Habakkuk	iii.	1 Thessalonians	v.
		2 Peter	i.

Close of the Year.

Deuteronomy	viii.	Matthew	xxiv. 32—
Psalm	xc.		xxv. 13.
,,	ciii.	Romans	viii. 16—39.
Ecclesiastes	ix.,	2 Peter	iii.
,,	xi. 7—xii. 14.	Revelation	xxii.

Christmas: Commemoration of the Birth of Christ.

Isaiah	vii. 10-16; ix. 2-7.	Matthew	ii.
,,	xi. 1-10; xii.	Luke	ii. 1-20.
Micah	iv. 1-7 and v. 2-7.	John	i. 1-18.
		Hebrews	ii.

Good Friday: Commemoration of the Crucifixion.

Genesis	xxii. 1-19.	Mark	xv. 1-41.
Psalm	xxii.	John	xix. 1-30.
Isaiah	lii. 13—liii. 12.	Romans	v.
Daniel	ix. 20-27.	Philippians	ii. 1-11.
		Hebrews	x. 1-25.

Easter: Commemoration of the Resurrection.

Psalm	xvi.
Isaiah	xxv. 1-9; xxvi. 1-4.
Ezekiel	xxxvii. 1-14.
Daniel	xii.
Jonah	i. 17—ii. 10.
Matthew	xxviii.
Luke	xxiv. 1-35.
John	xx.
Romans	vi.
,,	viii. 1-23.
1 Corinthians	xv. 1-26.
Colossians	iii. 1-17.

Commemoration of the Ascension.

2 Kings	ii. 1-18.
Psalm	xxiv.
,,	xlvii.
,,	lxxxix. 19-37.
,,	cx.
Daniel	vii. 9-14.
Luke	xxiv. 44-53.
Acts	i. 1-11.
Ephesians	i.
,,	iv. 1-16.
Revelation	v.

Whitsunday: Commemoration of the Descent of the Holy Spirit.

Isaiah	xi.; xii.
,,	xxxii. 1-8, 13-20.
,,	xliii. 18—xliv. 5.
,,	lxi.
Ezekiel	xxxvii. 1-10.
Joel	ii. 21-32.
John	xiv. 15-27.
,,	xvi. 1-15.
Acts	ii. 1-21.
,,	xix. 1-20.
Galatians	v. 16-26.

Thanksgiving for Harvest.

Deuteronomy	viii.
,,	xxvi.
,,	xxviii. 1-14.
Psalm	lxv.
,,	clxv.
Hosea	ii. 6-23.
Matthew	xiii. 1-43.
John	iv. 31-38.
,,	vi. 1-14, 22-35.
,,	xv. 1-16.
2 Corinthians	ix.
Revelation	xiv. 14-20.

Missionary Services.

Psalm	ii.
,,	lxvii.
,,	lxxii.
,,	xcviii.
Isaiah	ii.
,,	xxxv.
,,	xlii. 1-17.
,,	lx.
,,	lxv. 17-25; lxvi. 10-14.
Jeremiah	xxxiii.
Ezekiel	xlvii. 1-12.
Jonah	iii.; iv.
Zechariah	viii. 20—ix. 17.
Matthew	ix. 35—x. 23.
,,	xxviii.
John	iv. 1-42.
,,	xvii.
Acts	x.
,,	xiv.
,,	xvi. 6-40.
Romans	x.
Ephesians	ii.
Revelation	vii.

Meeting of Church Courts.

Psalm	xlviii.
,,	lxxxiv.
,,	lxxxvii.
,,	cxxii.
,,	cxxxii.
Isaiah	vi.
,,	lxi.
Ezekiel	iii. 4-21.
,,	xxxiii. 1-20.
,,	xxxiv.
Malachi	ii. 1-7.
Luke	x. 1-24.
John	x. 1-18.
,,	xiii. 1-20.
,,	xx. 19-23; xxi. 15-19.
Acts	xx. 17-38.
Romans	xii.
1 Corinthians	iii.
,,	xii.
2 Corinthians	iii.
,,	iv.
,,	vi.
Ephesians	iv. 1-16.
1 Timothy	iii.
2 Timothy	iv.

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